The Churchman

REV. WILLIAM WALTON, D.D., EDITOR. | "The Church of the Living God, the Pillar and Ground of the Truth." | VOLUME XXII, NO. 31.—WHOLE NUMBER 1123.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH,	8 " 5 "
" CHURCH OF THE ANNUNCIATION,	8
" CHURCH OF THE HOLY COMMUNION	8 " 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days se cond service [with offertory for the poor] at 11 a. m.

" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M:
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION,	6 " 6 "

Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.

GRACE CHURCH BROOKLYN HEIGHTS,	8 " 6 "
On Fridays, Evening Prayer with Lecture at	8 "
St. Luke's Church, Brooklyn,	8½ A. M.

On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for September

26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

OCTOBER.

3 Seventeenth Sunday after Trinity.
10 Eighteenth Sunday after Trinity.
17 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist.
24 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude.
31 Twenty-first Sunday after Trinity.

Poetry.

For the Churchman.

A Thought at a Grave.

Yes, it is good, at Lord's-Day sunset hour;
Our nature mellowed by religion's power;
From dust of week-day walk to stroll away;
And standing by the grave of a dear friend,
To gaze upon the death-scene of the day,
And watch the ling'ring sunshine play,
Till Cross is crowned by its last ray;
The churchyard cross—whose stretch'd out arm,
Shields all our buried ones from harm;
Whilst day and night in twilight blend,
To beg Christ's mercy to life's end;
And think how calm will be our rest,
When Sun has gone down in the West;
How still, and quiet we shall lie,
With Cross between us and the sky;
And till the light shall shine from East,
With dear departed ones keep Feast.

Yes, it is good, to stand alone,
And lean on Monumental stone;
And gather courage for that day,
When we from earth must pass away;
And grow a friendship for the sod,
And offer up our souls to God.

Jesus! when our work is done,
Be our end like setting sun;
Gently take from us our breath;
Deliver us from sudden death:
But we leave to Thee the way—
Only be Thy Cross our stay.

Death may come suddenly, with pain;
The struggle may our nature strain;
Thy Cross is ours—and death is gain:
We wait Thy way—will not complain—
We know that we shall rise again.

Rectory—St. James the Less, A. M.
Schuylkill Falls, Pa.,
10th Sunday after Trinity, 1852.

Selected Matter

EXTRACT from a Sermon on the Life and Death of HENRY CLAY, before the Young Men of Newark, N. J., preached at their request, in "The House of Prayer," July 25th, 1852, by Rev. SAMUEL L. SOUTHARD, A. M.

And, better than all service to the State—of more importance than his influence in council—than his efforts to secure prosperity, or to avert, at any time, the incalculable evils of civil or of foreign war—the most heroic of his acts, the noblest service which he rendered to his country and the world—the most eloquent of his appeals to all young men; as patriots, to whose hands the destinies of the Republic are, in time, to be perhaps, entrusted; as men, ambitious to be useful; as men, desirous of a deathless fame; as men, aspiring to true dignity; as mortals, who must die; and, as immortals, before whom is stretching on the endless vista, of eternity—was, his testimony to the necessity and value of religion! Without it, "talents Angel-bright" may be but "shining instruments in false ambition's hand, to finish faults illustrious, and give infamy renown"! Without it, he was conscious that no one can be a man. Without it, he was conscious that his whole example was, so far, impure. Without it, he was conscious that he would be leading other men astray. Without it, he would be ungrateful for his gifts of wisdom and of eloquence, and of his power over men. Without it, the best grace were wanting in his character. Without it, he could have no real consolation in his life, and, when his race was run he must forever die! Young men! he has been lauded as a statesman: you have heard, perhaps, his eloquence; this, of his virtues was the crown! And the greatest lesson of his life was this—no man is truly great without religion! "A Christian is the highest style of man." Let him be great; let him be wise; let him be prudent, and in the estimation of the better portion of mankind, and in the eye of God, he yet may be a curse and not a blessing! His efforts may avert some temporal evil; and his life may have encouraged other men in infidelity, whose recompense may be eternal! No one can be a man, without religion! No one, without it, can be truly great. No one, in the opinion even of the world, can ever be so great. And Henry Clay, for several years before his death, was a religious man. I have seen him in the Senate, all erect in form and carriage, in his conscious pride of intellect and of command—and I have seen him bending as a worshipper, and kneeling on the floor. I have heard him, with profound respect, in the great conflict of distinguished minds, where Greek met Greek, suggesting ways of human wisdom, and providing for the safety of the State. But I have listened to him, with still deeper interest, and with increased regard, and with intenser feeling, as he joined in "the confession," in the public service of the Church; and when relying on "the everlasting arms," he said, 'Good Lord, deliver us!' With childish admiration, I ran up to him, as he received the plaudits of the Senate; the thanks, and the congratulations, of the eminently great: with the tribute of a christian manhood, I approached him, as he rose, from bended knees, upon his feet! He offered, on his country's altar, his energies, his talents, and his life—but, his best offering, and the sublimest act, and the most touching scene, of his career, were, at the font! I thought him greater, in "the assembly of the saints"—than in the Senate! I thought him greater, in his humility; in his acknowledgment of his dependence upon God; than in his lawful pride. I thought him greater, when he offered up himself, upon the altar—than when the masses burned their incense unto him! He bore, with greater satisfaction, on his brow, the tracings of the cross, than the deep lines of thought, or title to command!

Young men, if you admire his career; if you would pay him honor; if you are willing to consult him, as an oracle; if you revere his name—copy his late example; hear him, in his maturity; hear him, as I am confident he would address you, now! I love the rising sun! It breaks upon the night. It, all the time, increases, in its glory. It is full of promise at the dawn; it floods the world with light! But, men judge better, of his influence, and his effect, at noon! and calculate the benefit, most certainly, when he is going down! Follow him, here. Follow him, now! In youth, he was led on, by the bright sun of his ambition! In manhood, he may have rejoiced, in his own strength. The setting sun is both my admiration and delight! It does not seem to be so fired, with ambition! It does not seem so anxious for the race! It does not cast, upon the world, such an untempered light, such an untempered heat: there is a mellowness, in its appearance; there is a softness, in its light; there is a mildness, in its heat! And, now, that Henry Clay has gone—gather, not round his cradle! Consider him in later years, when his full influence, and his best influence, had been attained—and study the mild splendor of his whole example, towards his "going down."

He gave his testimony to the value of religion, in the right way; not as mere declaimers do, who talk religiously, and speak of piety with great respect, (because they dare not do it with contempt,)—but, by his practice, by obedience to her commands. And, you need to be reminded of this fact, and to be rescued from the influence of other men. There is a way of talking of religion, and speaking, in round terms, and sometimes eloquently too, of Christianity, as the great light and blessing of the world; which fills the ear, but not the measure of a good example; and which may have a bad effect upon the young. It gives them the impression, that, not only do the country, and the times, require some show of respect for piety, in every public man; but, that, the language of respect is all that is demanded—and, hence, the insidious thought, (but half acknowledged to themselves,) that public men are not expected to be good! Why they should not be, who is able to declare? Why they may not be, neither are we able to discover—for, there is no inconsistency between the duties one may render to his country, and the duties of religion; between the claims of piety, and of the state. Nay, in our way and measure, to do the state some service, (if it fall to our lot,) becomes a duty of religion. Why should they not be, who are entrusted with such vast, and holy interests, and are charged with so great responsibilities? Why should they not be, who are set as lights to guide the steps of other men? upon whose actions there is fixed the steady gaze of millions, not only of the middle-aged, but of the ambitious, plastic, imitative, young? Or, is the shrine, of liberty, the only one, which needs no priesthood of its own? And is the flame so deathless, and so pure, on freedom's altar, that, though fed, it may be, by unhallowed hands, it will burn on, by day and night, forever! Young men, you must be practically good, in order to be eminently great.

Gather we, now, around the sick bed of that dying man! Who makes all his bed in his sickness? The Almighty! The One, of whose service he was not ashamed in his health, while "his eye was not dim, nor his natural force abated." He is alone, with only those who attend him—shut up in his weary room—shut out from the theatre of his glory—shut in from the free air of heaven! No crowds, now, are gathered before him—no Senate is hushed at his rising:—he moves—but his step is enfeebled:—he motions—but the nurse only heeds him:—he speaks, and his nurse only hears him! All is gone, which used to arouse him. He is never more to appear in the Senate. All is gone, but religion! All is gone, but the faith, and repentance, in which alone he found rest!

What is it, that, cheers him? that fills up, in a mind such as his, the room of his labors? that makes him a child in his spirit? that makes him resigned to his fate? that makes his eye calm? and his voice to be always gentle? and his pain to be, almost, sweet? It is the force of religion!

What is he seeing? as his eye has that pleased, but abstracted gaze, as if looking at something which is not of earth, very fair, and apparent to him, as if in the distance? It may be "the intermediate state"—with its rest, and its people, and flowers! It may be, a throne is in sight, which he hopes to inherit! It may be, he sees, in a clearer light, the worth of religion.

To whom is he speaking, when his lips only move, and his eye is closed, and his voice does not follow? It may be, that, he is in prayer! "I am going!" he feels the approach; he knows that the moment is coming. The vision increases, in light:—the darkness is gathering, here—and there, the veil is uplifting! "I am going"—his words are prophetic! "I am going"—he sees, what we cannot see! he feels, what we cannot know! Fancy might fly over the waters, of death; and return, like the wearied dove, with no "leaf"! And faith might dive, in the waters, of death, and bring no pearl from beneath! He sees, what we cannot see! and he feels, what we cannot know!

A moment more, and his words are fulfilled—and the christian man, and the Statesman, is gone! I see him—but not near! I see him—but not nigh! Young men—could you wish he had not been a christian man? Was he ever more great, than in his sick room? Did he not rightly die?

His shade would reprove me, and my own conscience condemn me, if I did not add the advice to which all these remarks have been tending.

He had faults;—and his early life was marred by excesses. But, he wept over these; and stamped them with reprobation:—and we cannot deny that silence, which is bought by repentance!

But, in one thing, do not follow his example—in putting off your repentance until you are old. He regretted it, while he was living—he would tell you so, now. He would warn you against the answer of youth, and of manhood, and sometimes, of hoary age; to the calls of the preacher, or the voice of the spirit—"when I am old."—Ah, can you count upon old age? and if it comes, upon the opportunity? on the calm pulse, and the clear mind? and on the lengthened day of grace? and on the readiness, which we but seldom find?

Besides the loss of all that might have been acquired for eternity, there is the dread uncertainty! I know, at times, the mercy is vouchsafed. Some wait till they are old, and yet God suffers them to make such preparation for eternity, as justifies the hope of a happy immortality, of some degree of glory. The instance of that brilliant star, whose recent going down, in death, has left a place, to be unfilled, perhaps, for generations, in our country's sky—confirms the exhaustless mercy, and long-suffering of God—but, as a rare exception, preaches to the young. He offered all he could, while yet in all the pride of manly intellect, and the enjoyment of renown! The master mind, still in its energy, was bowed in awe. And the great heart, whose full pulsations reached the limits of the world, was bathed in penitential tears:—his spirit, in its strength, put on the garment of humility! And, there was granted him, some years of service. And a long, lingering illness, (which might gently break the spell of the attractions of his popularity, and the enchantments of the world—which ever preached to him, from day to day—through weakness and through agony:—sometimes in tenderness, and then, with the sharp voice of its reproof:—which, as a handmaid, waited on, and served the movements of devotion; which, as a teacher, trained him, for his death, and immortality;)—and, he has gone;—and, "at that day," we trust that he will wear a crown;—not, for his service to the State, but, for his penitence:—not for his fervor, but his faith:—not, for his daring, but submission:—not, for his eloquence, but his acknowledgment of the Redeemer, as the author of the world's salvation, and his own.

But, his was not the fate of many men. You cannot count upon long suffering:—you cannot count upon a cloudless evening sky:—you cannot count upon longevity! And, from the dying Statesman's bed, there comes a voice, addressed to every being, here, "while you are young:"—while you are young, enter the race, with the athlete! While you are young, contend for mastery! While you are young, encourage piety! While you are young, improve the time of preparation for eternity! Lay hold upon the brightest crowns—lay hold upon the greenest palms—mount to the highest thrones, "while you are young!" Aye,—and, in time—before the tyrant death, shall lay his cold, and pulseless, hand, upon your beating hearts, and say, be still—be still!—"while you are young!"

Salome, mother of St. James, and of St. John, desired, that, they might sit, the one upon his right hand, and the other on the left, of the Redeemer, in his kingdom. (It is written in the gospel for the day.) Her mind was on the earth. She thought his kingdom would be here. And he replied, "ye know not what ye ask." "It shall be given unto them, for whom it is prepared of my Father!" His "kingdom is not of this world." It was, perhaps, a natural ambition. It was, no doubt, the ambition of her sons. It is, perhaps, the wish of, almost, every mother. It is, perhaps, the wish of every son. But, there is, yet, a better kingdom, which shall come—not here!—not now!—not of this world!—to come; when sceptres rust; and when the bones of kings are mouldered into dust! It shall prosper! Its glory shall not fade! Its crowns shall never wither! Its people shall not die! Seek, *there*, for wealth—seek *there* for popularity—seek *there* for fame! (I am speaking, as it were, by the authority of his last years—and, almost, in his name.) Mothers, "ye know not what ye ask," who only seek for temporal distinction for your sons. Young men, ye know not what ye ask, who seek for place, on earth, as the great end, of being! Ye may drink, deeply, of that cup—and be baptized, to freedom, in your blood—but to sit upon the right hand, and the left hand, of the throne, which shall outlast republics; which shall stand immoveably, alone, when time is over, and its kingdoms perished, and its glory gone:—by penitence, and faith, and charity; and, by the unappreciated grace of a sincere humility; is to be won! Seek *there*—Seek *there*, for endless peace, and endless happiness, and endless fame! There is no death! All things are true. All things are permanent. All is "in perpetuity," *in Heaven!*

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

CHAP. III.—COLUMBA AND THE CULDEES.

Continued.

Accompanied by twelve disciples,* Columba left Ireland in his frail wicker *currach*, and landed safely at Iona about midsummer, A.D. 563. Soon after his arrival, he visited king Conal, his kinsman, and detailed to him, we are told, the particulars of a battle which was fought that same day in Ireland. This is one of the many "Revelations" which fill the first book of Adamnan's biography; the other two being devoted respectively to "Miracles" and "Angelic Apparitions." Nor is it necessary, perhaps, at a time when philosophy seems advancing to the aid of the long-exploded "second-sight," under its new name of "clairvoyance," to pour unqualified discredit on the Saint's vaticinations, however slow of faith we may elsewhere be. Some instances of the kind are curious, and even truth-like. Once upon a time, king Conal being now dead, and Aidan having succeeded him, the Saint suddenly ordered the bell of the monastery to be tolled. The brethren hastened to church. "Pour forth," said Columba, "your prayers to the Lord on behalf of Aidan and his people." After a brief space he went out, looked up to heaven, and resumed. "Now," exclaimed he, "the barbarian forces are put to flight, but three hundred and three of our own people are slain." Which number, it seems, turned out to be true.† A Scottish minstrel once came up to the Saint, as he was sitting beside a lake with certain of the brethren. When the stranger had gone away, these demanded of Columba why he had not, as was customary, asked him to sing. "You speak vainly," was the reply; "how could I ask the song of gladness from an unhappy man, who is even now waylaid and murdered?" Which was no sooner said, than a person cried out from the opposite shore—"The minstrel who left you safe and well a little while ago has since been slain by his enemies."‡ One morning the brethren were going out to their customary field labor—for labor was an essential element in the economy of Columba's monasteries. But the Abbot announced a holiday. "To-day," said he, "we must celebrate the Eucharist in sympathy with that saintly spirit‖ which is now passing into the fellowship of the angels." And when, in chanting the liturgy, St. Martin's name occurred—"Nay," exclaimed the Saint, "sing for this once *Columbanus*"—whence the brethren knew, what in due time was confirmed, that the holy Bishop Columbanus, the dear friend of Columba, was then departing this life. But the biographers claim for their patron not merely spiritual contact with the distant *present*, but insight into the *future*. Roderick of Strathclyde, apprehending some danger, sends to inquire of Columba whether he has occasion for fear. "Tell him," is the response, "that he shall die at home in his bed, and never fall into the hands of his enemies." Of course the event corresponds with the prognostication. One other of these anecdotes may be transcribed, curiously illustrative, as indeed they all are, of the period. It is a favorite enterprise with the Scoto-Irish monks to sail in search of a "desert in the ocean!" Among other adventurers, one Cormac set out on this alluring quest three several times. The last of the expeditions proved extremely perilous. The little band of monkish mariners had been driven for fourteen consecutive days before a southerly wind far into the Arctic Seas. To complete their dismay, the vessel was beset by shoals of tiny marine monsters—*tetræ et infestæ nimis bestiolæ*—whose sharp beaks, vivaciously plied on all sides—*quæ horribili impetu, carinam et lateera, puppimque et proram, forti feriebant percussura*—threatened speedy perforation of its skin covering. Meantime, in the distant monastery of Hy, Columba was convoking the brotherhood to prayer. "Entreat with all earnestness for Cormac; for we ought to suffer in spirit with our suffering brethren, and to supplicate the Lord along with them in their jeopardy." The intercession, it is added, was effectual; for the wind changed, the dog-fish came to comprehend that the *currach* was not a carcass, and the imperilled voyagers regained their native shores, cured, we may well believe, of all further curiosity in regard to a "desert in the ocean," and bequeathing *that* and similarly hopeful quests to the intrepidity or the temerity of what deems itself a wiser age."§

How Columba held colloquy with celestial spirits on the height which from that circumstance took its name of Knock-angel, and how he raised, Elisha-like, a dead child to life; how he routed, on the other hand, a sable troop of demons—*nigerrimam dæmonum aciem*—armed with iron spikes, and marching with infernal truculence and military precision to a massacre of the brethren; or how a pebble he had blessed healed many sick, though it absconded capriciously when wanted for King Brude;—these, and multitudes of marvels, oscillating, in like manner, between the awful and the ludicrous, may be resigned to the inquisition of faith or credulity. Our digression left the Saint with his kinsman, Conal, in Cantyre, shortly after his transit to Britain. For some time after this, he seems to have been occupied in preaching among his countrymen, and in erecting his monastery. But we may surmise, that ere many years elapsed, he put in practice his cherished project of a missionary visit to the Northern Picts.¶ By what steps he effected their conversion we are not informed; his biographers having dealt more in "eulogies of his character than in details of his operations."* Glimpses indeed there are of an Apostolic Presence and an Apostolic Fortitude, now penetrating the wilds of Breadalbane,† now navigating the waters of Lochness; passing fearlessly into the halls of the Pictish king Brude, and winning the fierce barbarian to the faith of Christ; opposing trust in the Divine Providence to the threatened spells of the Archdruid Broichan; escaping the machinations of the incendiary; beloved and revered by an impressible people, not slow to follow the example of their prince; perambulating their territory from time to time; and leaving the Gospel securely planted in the fastnesses of the old idolatry. This is all we can gather. And yet what would we more? Vast results may be simply told. Columba did more to make Scotland Christian than any other man has ever been privileged to do. "The people that sat in darkness saw a great light; they that dwelt in the land of the shadow of death, upon them did the light shine."

Justly revered as the "Apostle of the Highlands," Columba earned by his incessant labors throughout the Western Isles his companion title—"Apostle of the Hebrides." The southern members of this group, as Islay, and even Mull, were probably in possession of the Christian Scots; but Skye, and the outlying range to the north, must have been an appanage of Pictland. Accordingly Adamnan mentions among the "Gentile" proselytes, a certain *Artbranan* in Skye.‡ These missionary voyages involved various dangers. On one occasion, the little vessel in which Columba was, encountered a violent storm. The Saint exerted himself, along with the crew, in bailing out the water which had been shipped. "Leave that to us," said the pious mariners; "you can help us more effectually by your prayers." The incident is chronicled in the device of the See of the Isles, which exhibits the Saint praying in an open boat, his eyes fixed on a star. But Columba had worse perils to face than those of wind and wave. Finding expostulation vain, he had not scrupled publicly to excommunicate members of the royal family who had addicted themselves to piracy, and become a scourge and a terror to the industrious poor. A ruffian of their gang, hearing them denounced, rushed suddenly on the Saint with his spear. But the assassin was foiled by the courageous devotion of Finduchan, who threw himself before his beloved master, and saved that precious life at the risk of his own. Undaunted by this attempt, we see Columba, on a subsequent occasion, admonishing the pirates, as they were in the very act of retreating with their ill-gotten booty; and following them to their vessel till he is "up to the knees" in water, in his eagerness to reclaim them from crime. His remonstrance was derided; but a terrible retribution ensued. The boat, shortly after, was overtaken by a squall, and foundered between the islands of Mull and Colonsay.

Fearless in reproving vice, Columba could pity the vicious, and "cast the cloak of a godly charity over the failings of the feeble."‖ "Rise, my son," said he to one Fechnus, who had come to Iona to confess his sins, and was kneeling in tears at his feet—"Rise and be comforted: thy faults are forgiven thee; for it is written, "A broken and a contrite heart Thou wilt not despise.'" At another time, a man named Erc was brought before him charged with an attempt to capture certain sea-calves or seals, the property of the monastery. "Why lay hands," said the Saint, "on what is not thine own? When in want, you may have for the asking." And he ordered some sheep to be killed, and given to the culprit. The benevolence of Columba was indeed unbounded. He gave without stinting whatever he had, and "wept when he could give no more." His medical skill, which was great, he placed at the service of his adversary, the Archdruid Broichan; only stipulating for the release of a Scottish maiden, whom that personage kept as a slave. Columba was a man of the most enlarged charity. He could perceive and praise "natural goodness" even in a heathen Pict.—Like all gentle natures, he was fond of children; and used to encourage youthful merit, especially when he found it allied with diffidence and timidity. Even the lower animals had a share in his regards. His old horse came to him the day before he died, and laid its head on his bosom in mute farewell. Dermit, his faithful attendant, would have driven it away. "Nay," said the Saint, "disturb not our poor dumb friend." Love of country, in another anecdote, blends pleasingly with this exceeding gentleness of heart. One day the Abbott saw a poor exhausted crane, which seemed to have flown all the way from Ireland, drop half-lifeless on the beach. Calling one of the brethren—"Bear yonder bird," said he, "to the nearest house; feed and take care of it. By and by it will revive, and be able to regain our sweet native country, whence it has come." And hearing afterwards that his wish had been obeyed—"God bless thee, my son," he said, "for thy kindness to the poor stranger, which will soon find its way home again." Surely a beautiful trait in this good man's character!"§

> Farewell, farewell! but this I tell,
> To thee thou Wedding Guest!
> He prayeth well, who loveth well,
> Both man, and bird, and beast.
>
> He prayeth best, who loveth best,
> All things, both great and small;
> For the dear God who loveth us,
> He made and loveth all.

His learning, his administrative capacity, his abnegation of self, his unaffected benevolence and piety—these qualities, united in a man of princely rank, made the Abbot of Iona, beyond all comparison, the most influential person of his time, both in the land of his adoption and in that of his birth. The kings and nobles laid to sleep around his sepulchre—

> . . . . Iona's piles,
> Where rest from mortal coil the mighty of the Isles—

only symbolize the authority of the living man. He was employed to place the crown on Aidan of Cantyre—one of the first instances of the kind in Christian annals. Twice did his potent mediation save his countrymen, on either side of the channel, from the horrors of civil war. At the great Council of Drumceat, A.D. 590,¶ he sat as umpire among the Irish princes; and put a stop, by his solitary and enlightened intercession, to the meditated crusade against the bards. In his native land, which he found opportunity to revisit on other occasions than this, his progress was everywhere a triumph. The country poured out *en masse* to welcome him. Lest he should suffer inconvenience from the pressure of the crowd, four men formed themselves into a body-guard; and the Saint walked inside a square framework of transverse poles, of which each man carried a corner. Rich and poor vied with each other in demonstrations of affection and reverence. Columba moved among them, the father of his people. To a modest youth of promise, on one such occasion, he spoke cheeringly of future eminence. Praising, wherever praise was due, he spared not, where need was, the word of tempered reproof. A great banquet, to which all had contributed their best, awaited Columba's benediction at the Abbey of Coleraine. Casting his eye on one of the dishes—"This," said he, "is the gift of a friend to the poor: let mercy long wait on the merciful!" Another dainty found less favor. "Of this," exclaimed he, "I cannot taste, till the wise but penurious man who sent it repent him of the sin of avarice." Whereupon, the conscience-stricken donor came humbly forward, fell at the Saint's feet, and confessed his faultiness. He rose, we are told, an altered man. The churl had become bountiful. "A word spoken in season, how good it is!"

* Among them Ernan his uncle, Baithen his successor, and Dermit his attendant.

† The Scots must have been a numerous people at the time, to have brought such a force into a skirmish on their frontier.

‡ The records of that age are full of similar assassinations, perpetrated seemingly in cold blood. Thus, a girl is murdered in a field where Columba, then a youth, and his preceptor are walking. In this case there is poetical justice: the ruffian drops down dead.

‖ "Ob venerationem illius animæ," &c.—*Adamnanus*, lib. iii. cap. 12—freely translated in the text. More literally, "On account of our reverence for," &c.

§ The "desert in the ocean" may point to some early tradition of Iceland. Irish Monks were found in that country when it was discovered by the Northmen. The latter, however, owed their conversion, such as it was, to the belligerent Saint Olaf, who compelled them, A.D. 1000, to profess Christianity, as the price of the release of their ships. They stipulated that they should be baptized in hot water! See Mallet's *Northern Antiquities*.

¶ Lanigan assigns this expedition to A.D. 565, but there is no ascertaining positively.

* *Iona*, p. 71.

† *Dorsum Britannicum*, or Drum-Albyn, the back of Britain—the Pictish and Scottish frontier.

‡ This convert, is seems, died as soon as he was baptized, and gave his name to the stream.

‖ *Iona*, p. 78.

§ "Ad priorem Scotiæ dulcem, unde orta est [grus] remeabit regionem."—*Adam.* lib. i. cap. 49. Even the Saint-and-Celt-despising Pinkerton feels the beauty of this anecdote. "Pulchrum icon," exclaims he. "benevolentiæ Columbæ hoc capite præfertur." This is high praise from such a quarter. The *animus* of Pinkerton is amusingly apparent in this mild passage among others:—"The Orkneys, being happily not inhabited by Celts, we know all that can be expected of their history: for, while the Celts of the Hebrid Isles were disgracing human nature by their second-sight and other frenzies, the Goths of Orkney lived in daylight and common sense."—*Enquiry*, vol. i. p. 318. Again, in his general Index: "Women despised by the Celts—adored by the Goths—shared the Government!"

¶ Lanigan, vol. ii. p. 236.

(To be continued.)

From the English Churchman of August 26.

We have certainly no wish whatever to place any unnecessary restrictions upon men of different opinions who unite for the purpose of promoting the spiritual and temporal welfare of the people. We have often regretted, and expressed our regret, that "High Churchmen" stand so much aloof from their equally active and zealous brethren who take a somewhat different view of certain points of secondary importance. Still, there is a limit beyond which no Churchman can pass without endangering, if not sacrificing his principles. This limit appears to us to be passed, beyond all doubt, by the Churchmen engaged in a recently formed Association, entitled the "Working Man's Educational Union, for the elevation of the Working Classes, as it regards their Physical, Intellectual, Moral, and *Religious* Condition. Among the Promoters of this scheme, we find the following Clergymen:—

The Right Hon. and Rev. Lord Wriothesley Russell, M.A.

The Rev. G. F. Mortimer, D.D., Head Master of the City of London School.

The Rev. C. J. Vaughan, D.D., Head Master of Harrow School.

[J. C. Colquhoun, Esq., is also on the list.]

On the other hand, we find the names of the following Dissenters:—

Sir Culling E. Eardly, Bart.

"The Rev." (so called) T. W. Jenkyn, D.D., late President of Coward (Dissenting) College.

Thomas Challis, Esq., M.P., Treasurer of Cheshunt (Dissenting) College.

Now, let us examine the antecedents of the first of these Dissenters, and see how far any man professing to be a member, much more a Priest, of the Church, can consistently unite with him in promoting the "religious" welfare of "Working Men."

1. Sir Culling E. Eardley is a notorious advocate for the separation of Church and State.

2. He has gone into the Diocese of Exeter for the express purpose of exciting Church-people to reject the Bishop's authority; and he has founded a Dissenting place of worship for the *avowed object* of drawing away worshippers from their Parish Church.

3. It is announced that he intends following the same course in the neighborhood of his dwelling place on the banks of the Thames.

Such is the man with whom three Priests of the Church of England think it decent and dutiful to unite for the purpose of instructing "Working Men" in their religious duties! If this be not a manifest violation of the letter and the spirit of their ordination vows—a distinct act of treason and schism towards the Church—we know not what is. They virtually proclaim that a man who not only excites, but provides permanently for, an organized rebellion against the lawful authority of the Bishop of the Church, and notoriously "causes divisions," is *not* to be "marked and avoided," as the Apostle expressly enjoins, but, is, rather, to receive all the encouragement and *eclat* which a publicly-acknowledged union with the Doctors of Divinity in the Church can afford him: and all this is done, we repeat, in connection with a scheme for teaching men their religious duties.

We are aware that such anti-Apostolical Unions are often formed in the hope and belief that the Working Classes will be thereby propitiated, and greater numbers of them be secured; and this is done by men who are wont to denounce with considerable vehemence, and to taunt Romanists with acting upon, the maxim that "the end justifies the means." For our own parts, we view such unions as not only sinful in themselves, and most mischievously delusive, but as direct insults to the working classes. For what is the plain common-sense meaning of those Churchmen who form these Unions, when viewed in connection with their conduct apart from such Unions? For instance, does not Dr. Vaughan virtually proclaim that an indefinite, imperfect system of religion, which alone can be agreed upon between Churchmen and Dissenters, is good enough for the working classes—that Creeds and Formularies, and attendance at Church, exclusively, which he would insist upon in the case of his pupils and his family, are for "respectable" people, and the young "aristocrats" of the land? Would he place the religious instruction at Harrow School, or of his own family, under the care of "Dr. Jenkyn, late President of Coward College?" If not, why not? He will reply—"Because he is a Dissenter." Then, why do you combine to give the working man instruction in religion which you know and feel to be different (and inferior) in kind, not simply in degree, from that which you give to those above them? Are there two ways of salvation—one for the rich, the other for the poor? It is a matter of indifference whether poor people go to Church or to the Meeting-house, to worship God? Are "false doctrine, heresy, and schism," words without meaning in the case of the poor?

We believe that there is only one way for Churchmen to test all schemes for teaching religion. Let them inquire—1st. Is it proposed by the scheme to teach the Catechism and Creeds of the Church, and to urge the duty of attending Public Worship in the Church? Are the Clergy, who are concerned in it, manifestly carrying out, by this scheme, the principles and the practices which the letter and the spirit of their several vows and subscriptions enjoin? Does the scheme propose to instruct and train the poor in the same Doctrines and Practices which these Clergy adopt in the education of their own children?

If a decided negative must be returned to these questions, let who will propose the scheme, or join in it, every consistent and faithful Churchman—and especially every Clergyman—is solemnly bound to keep aloof from it, as he values his own soul, and the souls of those who may be deluded by the plausibility of the proposal, and the influence of his example. If such schemes are to be brought forward, let it be done by Dissenters, upon whose principles alone they can be carried out. It is the Churchman alone who has to sacrifice his principles and his practices, in all such schemes. He may be permitted to *hold* all Truth, but he is not allowed to *teach* all Truth. He may believe that it is his duty to worship God in the Church, in accordance with his Baptismal Vows, but he must not urge this duty upon others, who have the same vows upon them. And yet he is to profess to teach men "religion," and to train them in the Faith and Worship of Him who has declared that "He is a Spirit, and that they who worship Him, must worship Him in spirit and in TRUTH." Can Churchmen, and Priests, kneel down in God's House, or in their closet, and ask God's Blessing upon such palpable Deception and Unfaithfulness as this?

But in addition to all such considerations, we may ask why Churchmen go out of their way to unite with Dissenters, when there are hundreds of their brethren with whom they might, at all events with equal success, and with far more consistency and comfort, co-operate? Drs. Vaughan and Mortimer will not attempt to persuade us that they have in vain searched among Churchmen for persons of sufficient zeal, activity, and means, for promoting the object which they have in view; and that they have, from sheer necessity, had recourse to Dissenting teachers. Surely, then, it is due to the Church at large that they should come forward and explain why they have *voluntarily* abandoned the system of the Church, and preferred the co-operation of Dissenters to that of Churchmen, in the all-important office of "elevating the working classes, as regard their *Religious* condition."

From the Colonial Church Chronicle.

The Election of Proctors for Convocation.

Looking at the present position of the Church, the recent elections of Proctors for the ensuing Convocation, taken as a whole, must needs be regarded as forming a very significant series of events,—as a very emphatic manifestation of feeling on the part of the Clergy in general, without reference to any particular school of theology. After a lapse of one hundred and thirty-five years, for the first time since 1717, the Clergy of all the dioceses in either Province have met together for the purpose of electing their representatives in the lower house of Convocation, with an apparent determination, as far, at least, as the matter rests with them—to render the representation a something with meaning and with life, a mere form no longer.

The number of Clergy present at these elections was by no means large; not at all in proportion to the magnitude of the whole body; yet sufficient to prove that there exists amongst them a general desire—which, perhaps, no ad-

ministration can in future afford to despise—for the restoration of their undoubted right to meet and deliberate in Synod, although the right has been so long placed in abeyance. The proceedings, in some measure, appear almost to resemble those of a family startled from their midnight slumbers by an unexpected explosion. In some archdeaconries, it looks as if there had existed nothing like a preconcerted arrangement as to any individual fitness for the office, but the likeliest man at hand seems to have been chosen on the spur of the moment. In others, several candidates have been put in nomination; in almost all a poll has taken place. In one, a gentleman, who has been returned as Proctor for many years past, knew not of his honors until he returned thanks for his last re-election; and, moreover, in some few, attempts were made to extract pledges from the candidates—a course which happily met with general reprobation. Various opinions, too, have been elicited; a unanimous one to resist all tampering with the Liturgy, Homilies, and Articles. Here and there one speaker has expressed himself as altogether adverse to the revival of Synodal action in the Church, the faded plea that it will lead to a fruitful harvest of quarrels. A second is in favor of the admission of the laity. A third is opposed to that project; but, generally, this all-important topic has not been mooted at all. And this is the more remarkable, inasmuch as it may be doubtful how far Convocation—should it be restored to the Church—would have stability or duration as an ecclesiastical institution, "without a selection of any kind from the whole body of the faithful," as Dr. Cardwell speaks.*

It is, perhaps, unnecessary to touch upon the various and not generally foreseen difficulties which would necessarily arise at the first revival of Convocation; or upon the extreme delicacy of the new relations in which the Church would thenceforward stand to the State; or, once more, upon the judgment, forbearance, learning, and experience with which the questions to be brought before it would require to be discussed: since there seems but little ground for hope that it will be revived, at all events, for the present: but as the only means by which its decrees can be enforced are of a spiritual nature, it would seem desirable that they should have the sanction of the laity by way of direct co-operation, in order to secure for them general acceptance among the people; and the rather, as there are in the ranks of our laity men of eminent qualifications for this function. The opinion of one of our Colonial Bishops upon this subject at the present juncture, may be full of interest to some of our readers.

"It is evident," says the Bishop of Adelaide, in his Pastoral Letter to the Clergy and laity of his Diocese, on the 6th of January last, "from late discussions in Parliament, that a Representative Convocation of the Church must contain a lay element as one of its constituent parts. At present, while the Bishops and Clergy form the National Synod of the English Church, the laity are represented by the *Crown* and *Parliament*. The want of union and association of these elements has led, on the one hand, to the suspension of the deliberative functions of Convocation in its present form; and on the other, much legislation has been proposed, often offensive, and sometimes injurious to the Church of England. Parliament now is open to the enemies of her discipline and doctrine; and yet, such members have a right to vote on any bill, however deeply affecting her organization and property. The true remedy of this wrong (for wrong it is) is, that the laity should be directly represented in her own Convocation, and join in framing her own laws. This would be like the rest of her reformation, a return to the usage of the Apostolic Church."

It now remains to be seen what Convocation, when it assembles, will be permitted to do.—May God direct all hearts to the promotion of His glory, and for the good of His Church!

* Synodalia, vol. i., p. xxiv. (Preface.)

From the True Catholic for September.

Unlearned Deacons.

Appendix K., to the Journal of the General Convention of 1850, consists of several proposed canons, which have been referred by that body to the consideration of the General Convention of 1853. Four of these, distinguished by the letters A, B, C and D, form one system, and relate to a matter of the greatest importance to the Church, and one which has been very much discussed. This is the revival of the order of Deacons, on the principles recognized in the Ordinal, and used in the Primitive Church. This idea was the basis of a canon passed in 1844, which was modified by the fifth canon of 1847. The last mentioned canon is now the law of the Church on this subject. The proposed canons which we have mentioned, are intended to remove the objections and difficulties, which have prevented the execution of those which are, or have been, in force. For that purpose, they have been so prepared as to modify those canons in several respects.

The former canons proceeded upon the idea that the several bishops should, when requested so to do by their respective conventions, be at liberty to ordain as deacons, "persons not tried and examined as prescribed in the canons, 'Of Candidates for Orders,' 'Of the Learning of those who are to be ordained,' and 'Of the Preparatory Exercises of a Candidate for Deacon's Orders.'" The theory of the existing law is, that in consequence of the omission of these examinations, the deacons thus ordained, are to be subject to certain restrictions, from which other deacons are free. We may observe, however, that these restrictions, are, for the most part, such as ought to apply to all deacons whatever.

The principle of these canons has been objected to, upon two grounds, which, although not unfrequently urged by the same persons, are not very obviously reconcilable to each other. It has been said, that the admission into Holy Orders, of a class of unlearned men, would have a tendency to lower the character and dignity of the whole *profession*; and it has also been said, that the restrictions imposed upon them, in consequence of their want of learning, would create an invidious distinction, between two classes of men, who, being equal in ecclesiastical character, ought to be treated as being in all respects upon a par.

In urging the first of these objections, it seems to have been forgotten, that the Church actually admits men, not only to the diaconate, but to the priesthood, upon dispensations, who substantially belong to the very class, to which the objection is now made.

Those who make the second objection do not remember, that the ordinal provides for two classes of deacons, one consisting of those, who, being qualified by learning to preach, are licensed to do so by the Bishop, the other of those, who, not being so licensed, must be supposed unfit, or unable, to perform that function.

The expressions in the canons of 1844 and 1847, which refer to an examination prescribed in the canon, "Of Candidates for Orders," relate, it is believed, to the third section of that canon, the sixth of 1847, which provides some securities for the secular learning of the candidate. Of course, theological, or ecclesiastical learning is not required as a preparation for commencing the study of theology. The canon of the learning of those who are to be ordained, the fifth of 1838, requires no other theological or ecclesiastical learning, than that the candidate shall be well acquainted with the Holy Scriptures. It requires indeed, that he shall be able to read those Scriptures in the original tongues, but then, the canon itself classes "the knowledge of the Greek language," with "other branches of knowledge not strictly ecclesiastical." By analogy, the Hebrew would appear to be in the same condition, especially as the canon provides, that it may be dispensed with, on easier terms than the Greek. The canon "Of the Preparatory Exercises of a candidate for Deacon's Orders," appoints several examinations, which imply an acquaintance with theological studies, and which are manifestly intended to ascertain the fitness of the candidate for the function of preaching.

The existing canon, "Of a Discretion to be allowed in the Calling, Trial and Examination of Deacons in certain Cases," the fifth of 1847, dispenses with the examinations, and substitutes for them, an examination "on his fitness for the ministrations declared in the Ordinal to appertain to the office of a deacon." The proposed deacon, in other words, is to be examined as to his fitness to exercise the office to which he is to be ordained, instead of his qualifications for another office, to which he is not, at least at present, to be ordained. The deacon thus admitted, without any means having been taken to ascertain his fitness to exercise the priest's office, is not permitted to aspire to that office, except upon the terms of undergoing the examinations which have been omitted in his preparation for deacon's orders. He is besides subjected, during his diaconate, to certain disabilities; since it is presumed, that he is not as well qualified as other deacons to perform certain duties.

The proposed canon, marked A, (*Journal* 1850, *page* 224,) is intended as a substitute, for the canon of which we have been last speaking, the fifth of 1847. It dispenses altogether with the examinations required by the canon, "Of the Preparatory Exercises of a Candidate for Deacon's Orders." These examinations are to be required in no case as a term of admission to deacon's orders. By another proposed canon they are transferred to the period of admission to priest's orders. Thus being employed to test the fitness of the candidate for that office, to the exercise of the functions of which the learning, which is the subject of the examinations, is auxiliary. The proposed canon, A, substitutes for these examinations, touching the capacity of the proposed deacon to preach, an examination, whether he be well acquainted with the Holy Scriptures, and the Book of Common Prayer, and an inquiry into his fitness to perform the ministrations declared in the Ordinal to appertain to the office of a deacon. The preparatory steps necessary to entitle a person to be received to such examination, are precisely those required by the canon of 1847, and are rather, although not materially, more stringent than those at present required by all candidates for the diaconate.

One of the disabilaties of a deacon, ordained under the proposed canon marked A, is, that he shall not be at liberty to officiate in any parish, or congregation, without the express consent of the rector, if there should be one, or without that of the bishop in any case. This regulation is intended to obviate an objection, which has been, as we think, very unnecessarily, taken to the existing canon. It is, that under that canon, the bishop might ordain a deacon, resident in the parish of a clergyman, to whom the person so ordained, was obnoxious, on party, or other, grounds, and that the deacon thus ordained might annoy the minister of the parish, by his ministrations. We think, that, under the existing canon, there would be no danger of this great inconvenience, for several reasons. The mode of ministration which would be most likely to interfere with the views of a rector in the government of his parish, would be preaching, moreover, without preaching a minister is not likely to acquire that popularity, which would be necessary to make his other ministrations inconvenient to the rector. Yet it is no part of the plan that these unlearned deacons shall preach. Again, the canon of 1847 requires that the deacon, while officiating in any parish, shall be under the direction of the rector.—Lastly, the deacon would be a clergyman within the meaning of the thirty-first canon of 1832, and by that canon prohibited from officiating, "either by preaching, reading prayers, or otherwise in the parish or parochial cure of another clergyman, unless he have received express permission for that purpose, from the minister of the parish, or in his absence, from the Church wardens and vestrymen or trustees of the parish." Still, there can be no reasonable objection against the reiteration of the restriction.

The provision about the consent of the bishop, seems also not to be strictly necessary, since, by canon xvii. of 1832, a deacon is made subject to the regulation of the bishop; and must officiate in such place as he may direct. But there is also no objection to this restriction being again explicitly declared. We suppose, that the reiteration is intended as an additional security for the observance of another rule contained in the canon of 1847. This rule is, that an unlearned deacon shall not take charge of a parish or congregation. An idea has been entertained, that some parishes might be inclined to continue a vacancy in the rectorship, and avail themselves of the services of some one of the unlearned deacons, residing in the parish or its vicinity, without formally giving him charge of the parish. The anticipated evil, seems to imply a forgetfulness of the fact, that the unlearned deacons are not to preach; while preaching is that part of the ministerial office, about which the members of such a parish, indeed of any parish, are most likely to be anxious. Indeed, it seems to us, that many of the objections to the proposed class of unlearned deacons, are connected with an inability to conceive of a class of unpreaching deacons. The supposed case would be a clear evasion of the law, and in fact a violation of the principles of the Church, which it may be safely assumed, that any bishop would prevent, by forbidding the offending deacon from officiating in the offending parish.

It is implied in the proposed canon, marked A, that any deacon may, if he think fit, either before or after his ordination, pass through all the exercises which are required as a candidate for priest's orders, and, by so doing, he shall be released from all those restrictions. We do not exactly see the necessity of this. When the unlearned and non-preaching deacon has satisfied his bishop, that he has acquired the capacity of preaching, let the bishop grant him a license to preach. But we do not see what his fitness for preaching has to do with the restrictions imposed by the proposed canon. They are, that the unlearned deacon shall not officiate in another man's parish, without his consent, which no priest is allowed to do, or ought to be allowed to do; shall not officiate in any place without the bishop's consent, which no deacon is allowed to do; and shall not take charge of a parish, which no deacon ought to be allowed to do.

In another section, there is a restriction on an unlearned deacon's being dismissed to another diocese without the written request of the bishop of the diocese to which he is sent. This is also removed when the deacon has undergone the preparatory exercises for the priesthood. It is another distinction which we think unnecessary; according to our construction of the canons, no clergyman can be obtruded into a diocese, without the consent of its bishop, and it therefore seems of very little moment, whether the consent to receive him be given before or after the letters dimissory.

The whole scope and design of the examination for priest's orders, is to ascertain the fitness of the candidate for the function of preaching, and for the cure of souls, supposing that he shall be admitted to the grace of priestly ordination. But till he have that grace, he has not the most important qualification for the cure of souls, and there seems to be no good reason for relieving him from any disability to which he may have been subjected on that account. The mere examinations, however, furnished a test of his ability to teach, and may therefore be a very good means of ascertaining whether the bishop ought to give him a license to preach; which we conceive ought to be the only distinction between a learned, and an unlearned deacon.

The proposed canon, marked B, is entitled, "Of the learning of those who are to be ordained Priests." It is a mere transcript of the existing canon "Of the Learning of those who are to be ordained," the fifth of 1838, except that its operation is confined to those who are to be ordained priests.

The proposed canon, marked C, is entitled, "Of candidates for Orders." There is no difference between it and the existing canon of that title, the sixth of 1847, except in the third and fourth sections. In the third, the evidence of secular learning required, by the existing canon, of all candidates for orders, is required of candidates for priest's orders only. In the fourth the dispensation from the production of such evidence, is only allowed to candidates for priest's orders. This alteration is a consequence of that in the third section; since, as the candidates for deacon's orders are not required to produce such evidence, they can have no need of a dispensation from its production.

The proposed canon, marked D, is entitled "Of the Preparatory exercises of a Candidate for Priest's Orders." It is a transcript of the fifth canon of 1841, which is entitled, "Of the Preparatory Exercises of a Candidate for Deacon's Orders," except that it is made, throughout, only to apply to candidates for priest's orders.

To be continued.

Communications.

For the Churchman.

Review of Lord Mahon's History of England, by E. H——n.

Continued.

And 1st, we would notice the spirit in which the work is executed. It is the spirit of a firm believer in the overruling Providence of God in the affairs of nations and individuals. One who believes in the great truths of redemption as embodied in the ancient creeds of the Primitive Church and in the articles and Liturgy of the Church of England as conformed to Holy Scripture, evidently shows to all men that in this work we are not listening to the careless infidelity of a Hume, or to the insidious skepticism of a Gibbon, but that a christian man who loves the Church of God and esteems its faith and lessons of holiness above all price, is not afraid nor ashamed on all proper occasions to let it be known that though he dwells in the Palaces of Princes, he esteems it an honor to be a believer in Him who when on earth had not where to lay his head. The following extracts illustrate this Christian Spirit. Speaking of the long contest of parties which succeeded the brilliant administion of Marlborough and Godolphin in the reign of Queen Anne, under her successors the Georges, he declares his concurrence in the opinion of Bishop Fleetwood, who in a discourse on these times says: "But at length God for our sins permitted the spirit of discord to go forth, and by troubling sore the camp, the city, and the country, (and oh, that it had altogether spared the place sacred to His worship,) to spoil for a time this beautiful and pleasing prospect, and give us in its stead—I know not what. Our enemies will tell the rest with pleasure. 1st vol. 3d page." On the question (to which political events, which afterwards occurred, gave so much interest) of the succession, after the deposition and banishment of James the 2d, we find the author holding the language of a sound judgment, controlled by decided christian views. "On deposing and banishing James the 2d, the proclamation of his infant son as King, with the Prince of Orange, or one of the Princesses, as Regent, would undoubtedly in my opinion have been the natural and proper course. But the doubts entertained at that time of the Prince of Wales' legitimacy, his removal into an enemy's country, the probability of his education as a Roman Catholic, the firm determinatien of William to decline a temporary trust, and the necessity of making England in his hands an active member of the confederacy for maintaining the liberty of Europe, all these prevented a compromise else so just and salutary.". Vol. 1, page 6. He thus gives his sound conclusion as to the change of dynasty from the race of the Stuarts to the Hanoverian family of Princes, which brought in the Georges, whose history he writes: "On an impartial consideration, the measures of 1701 and 1702 may be considered to deserve unmixed praise. For however desirable the project of a Regency might have been at first, it seems certain that any subsequent attempt to bring in the Pretender could not have been accomplished without ruin to both our civil and religious liberties. The Pretender therefore being excluded, who then should be chosen? With so strong a Protestant feeling as then happily prevailed in England, it would have been little short of madness to select a Catholic Sovereign. No other alternative then remained to combine hereditary right as much as possible with constitutional Freedom, but to appoint the nearest Protestant heir. There was no doubt serious evil in selecting a Sovereign who, like George 1st, was a German in birth and habits, and a stranger to the manners, to the laws, and even to the language of the people he was called upon to govern. There was evil in selecting the Ruler of a small independent State, and there was reason to fear that the interests of the Electorate might be sometimes unduly preferred to those of England But how light and transient do not these evils appear, when compared to those of Priestcraft and slavery which they averted. With what reverence ought not the Promoters of the Hanover succession, during the reign of Queen Anne, to be remembered by every patriotic friend of freedom, by every duteous son of the Church! And how much has their wisdom been shown forth, not merely by contemporary arguments, but by subsequent results, by the long period of happiness and honor which this country, through the blessings of Providence, has enjoyed under the present reigning family." Pages 7 and 8 vol. 1.

The excellent personal characters of the Bishops who refused to take the oath of allegiance to William and Mary, and were thence called nonjurors, and whose party was kept up during several successive reigns, and their willing sacrifice of office and emolument, at the call of supposed duty, has invested this portion of history with great interest to the minds of many pious churchmen, whose hearts have been touched by the elevated piety of their writings and the self-denial and holiness of their lives. As to the soundness of their views on the subject of the extent of the obligation of an oath of allegiance, taken as they interpreted it, to support a particular individual or line of succession, which induced them to adhere to the House of Stuart at all hazards to themselves and the nation, different opinions have been entertained. On this point, the author does not yield a blind worship to the figment of the kingly power being confined to the natural descent of a man from kingly loins however erroneous his principles of religion and destructive his political views; but his views at the same time are highly conservative, not favoring the sudden and rash change of old institutions for new ones of doubtful expediency. And in reading this history we are struck most forcibly with the radical defect which has appeared in all the histories of England which now hold a prominent place in general popularity and esteem. Hume, Hallam, Macauley, &c., though writers of classical purity of style and well versed in political history, were not possessed of the true key to all the great movements which have taken place in the history of England. They looked upon the Church as a minor matter among the influences which gave rise to the great constitutional and political changes which have characterized the progress of the nation from its small beginnings as a barbarous nation in the north of Europe to its present prominent rank among the nations of the world: whereas, from the days of Augustine to the present time, the religious element has entered into and controlled every great change in the history of the kingdom of Great Britain. Look at the struggle which was going on for years against the all-grasping power of Rome, until England, after many an effort for independence in her national religious concerns, was at length obliged to succumb to the powerful influences which had previously enslaved the rest of Europe! Look at the Reformation, and see it dawning here in the efforts of Wickliffe and others two centuries before it began to move the continental nations! Look at the history of Henry the 8th, and see divine Providence opening the way through the instrumentality of human passions and political movements, for the buried truth to spring up and exert its legitimate influence over the human heart and intellect. No man can understand the true history of England who leaves out of view the effect of Cranmer's English Bible and English Liturgy, and the dissemination of the doctrines of the Gospel, in a language understood by the people throughout the length and breadth of the land, by means of various modes of christian instruction put forth by the Church. The Great Rebellion, too, can be understood only by going to religious sources for its cause. The Genevan Element, imported by those who were scattered by the persecution of the Protestants in the reign of Mary to foreign countries and subjected to foreign influences, political and religious, understood, acknowledged, and explained in its working upon the circumstances which existed at the time of the accession of Elizabeth, and which continued to operate during the reign of James, and ultimately brought his son Charles the 1st to the block, can alone account for the strange series of violence, disorder and confusion of all things civil and religious, which prevailed for years previously to the Restoration. What was the Restoration but the rising up of a deceived people, long crushed by the arm of civil and religious despotism, and repudiating a foreign faith and worship and a newly-invented form of government, and asking with the fondness and earnestness of a child for its native spiritual food and its Father's King? What was the Revolution but the rejection by a people of a dynasty unfaithful to the trust confided to it, of a national religion enshrined in the hearts of the people, and the banishment of a King and his posterity on account of *religious disqualifications* to govern a *Protestant* nation? Let any man read the Act of Settlement, passed by the English Parliament at the close of the reign of Queen Anne, which settled forever the principle that *Protestantism* was the qualification without which no man, whatever be his descent from kingly loins, could take the throne of England, and under which the succession to the throne has been ever since regulated, and he will see that a man who writes the history of England and leaves out of view the *religious element* ever at work and alive in all its movements, is like one who should undertake to describe the human system and forget the heart, or who should compose a treatise on agriculture and say nothing about the sun and dews of heaven.

To be continued.

For the Churchman.

Churches in New York and Brooklyn.

Dear Mr. Editor:

I trust that you have not forgotten the promise you made to a correspondent, in your paper of 14th August, that you would prepare and publish monthly, a list of all the churches of our Communion, with their locations, &c., in this city; and I hope that you will extend that list, so far as to include the churches of Brooklyn, Williamsburgh, &c.; and also that it may embrace not only the regularly established churches but also all new congregations, which, having at present no church edifice, may be worshipping in hired rooms. Such a statement will not only be of great convenience to country visitors in, but also to many residents of, the city, who will highly prize such a list, if correct. The City Directory, in which the only information of the kind is (I believe) to be found at present, is notoriously incorrect; as an instance of which, last Sunday afternoon I searched in vain for the "Church of the Redemption" located in 11th-street near the 3d-avenue, according to the Directory; I could see no indication of it in the vicinity. So also in regard to "Saint Barnabas" church, which I have never been able to find where the Directory has placed it. Several others are entirely omitted therein.

I believe there are about fifty of our churches at the present time in this city—quite a large number, but by no means adequate to the wants of our population: there are many sections of the city where very little, or no church accommodation exists; and I think that it is the duty of our Holy Church Catholic to supply the want: more churches are needed, and we should not be backward in extending our Faith. Now it seems to me, Mr. Editor, that by the regular monthly contributions of all the Parishes in our city, as well as by subscriptions from wealthy members of the Church, a fund of about $100,000 could be raised in a short time, which might be called the Church City Extension Fund, to be applied to the building of new churches in this city. Such an amount could erect ten churches at a cost of $10,000 each, or twenty at a cost of $5000 each. Such an offering would be well-pleasing in the sight of God; and I think it would be more to our credit and benefit, than the building of a single church for that cost. I hope that this subject may attract the attention which it deserves, and that we may all, ere long, rejoice at the erection of (at least) that number of new "Houses of Prayer."

Yours, very truly, D. M. J.

New York, Sept. 13, 1852.

[We have been promised an accurate list of the Brooklyn city churches; and when the whole has been satisfactorily made out, we shall publish it monthly as we now do the clergy list.

Ed. Ch'n.]

For the Churchman.

Augustine's Parish, Maryland.

Mr. Editor:

I will thank you to insert the annexed paper as a Postscript to my former communication:

It may also be proper to refer to the Will of Augustine Herman, not only as a striking illustration of the historical value of such old papers, but also for the sake of throwing further light upon this interesting point, in the early history of a Maryland parish. A fragment only of the Will is preserved, among the Records at Annapolis; and the copy of the whole, lately found among the papers of one of his descendants, and now in my possession, is so much effaced by time, as to be perfectly illegible, in several places. But one thing is apparent: he manifests a strong desire to *perpetuate* the remembrance, not only of his native country, but also of himself. "*I, Augustine Herman, Bohemian,*" are the first words, after his invocation "of God, the Holy Trinity;" and the Will is signed "*Augustine Herman, Bohemian.*" He instructs his descendants, through all subsequent time, to add to their "christian names", that of "*Augustine*", upon pain of forfeiting their title to Bohemia Manor. And, in case his family should become extinct, he provides, out of his estates, including the Manor, for the erection of a united "free school" and "college", with a "hospital" for the "*relief of poor and distressed travelers*", "by the perpetual name of *The Augustine, Bohemian*, to God's praise and glory forevermore." He gives directions also about his epitaph; and alludes to the meritorious services, on account of which he was honored by the Lord Proprietary of Maryland with the gift of Bohemia Manor. But here is a man coming from the heart of Bohemia, from the land of Jerome, and of Huss, a *Lutheran* we may suppose, but most certainly attached to the Anglican principle of *Episcopacy*, and (upon a given contingency) providing for the dissemination of Anglican Protestantism, at a time when there is not, so far as I am aware, the trace of a parish boundary any where in Maryland! For he provides for the celebration of "Divine services", by a "divine Protestant minister", at the proposed Institution (including the school, college, and hospital) "*Protestantiam Angliæ*"—bad Latinity, to be sure, but evidently meaning "*according to the Protestant model of England.*" A further key may be found, in the historical archives of New York, to his life and character; inasmuch as he was sent, about the year 1659, by Peter Stuyvesant (Governor of the Dutch, upon the Delaware) to the Governor of Maryland. The Journal of his Embassy, I presume, is in the Albany Records; though I regret I have not had the pleasure of seeing either a copy of it, or an abstract. His Map of Maryland and Virginia, was once in print; but I have not yet been able to obtain a copy of it, in Maryland—a work, doubtless, of rare merit, considering the period. For he says in his Will, he was created Lord of Bohemia Manor, for "*geographing*" this Map. A copy of the Map would also throw light upon the early diplomacy of the Colonies, upon the subject of *their* Boundaries; and, in many other respects, would be a highly valuable historical relic.

The Will, which seems to be the work of a poor copyist, including his still poorer Latin, I forgot to say, is dated, A. D. 1684, and in the "63" of the Testator. Yours, &c.

G. L. L. D.

For the Churchman.

A Model Priest.

Mr. Editor:

The *Evangelical* paper, called the *Parish Visitor*, contains an extract from a foreign review, in which a Priest of the Tractarian school is thus described: introduced into a 'neglected parish', he is 'earnest' and 'energetic', "intent on doing a great deal of good in his own way—and, doubtless, doing some good in a way to which no reasonable christian can object. He is active, which is good; he is clever, which is good; he is earnest, which is good; he is kindly, which is good; he is charitable, which is good. In all these things he necessarily carries with him the sympathies of the reader. He interests himself deeply in the affairs of the parish; he makes the personal acquaintance of the parishioners; he improves the village schools; he does many things which, as a christian minister, it unquestionably behooves him to do; but then, it appears in time that he is a christian minister of the new school, which places the Church before the Gospel, and believes in the efficacy of ceremonial signs."

It could hardly be expected that the editors of this *Parish Visitor*, or its patrons, would have a *favorable* opinion of such a Pastor as is here described. Those who circulate Tracts with this Puritanical (Cromwell) and Infidel (Robespierre) title, "No Priest, no Altar, no Sacrifice," must of necessity condemn the character and labors of a true Catholic Priest of the Church of Christ It were well if many such Priests were laboring in the Diocese of the Author of this Tract; if so, the Church no doubt would even there, in the midst of her desolations, put on her "beautiful garments." Z.

For the Churchman.

The communication in the *Churchman* of last week, describing the Organ recently erected in St. Clement's church, contains some errors almost too palpable to need correction, and yet in justice to the builder and the public, too absurd to pass unnoticed.

The compass of the Organ on the manual keyboards is from c c to f in Alt., 54 notes, or 4½ octaves, instead of from c c c to f in Alt., 66 notes, or 5½ octaves.

This correction will explain the strange inconsistency of the compass with the contents of the Instrument; it will also do away with that extraordinary novelty of a 16 foot pipe in the Swell, a 16 foot Trumpet, and various other anomalies. We have never yet had the pleasure of hearing the c c c c in this Organ, or in any other, and consequently suppose the writer has fallen into error here likewise, meaning to say that the Pedals extend from c c c to c, 25 notes. We agree with the writer most heartily in his commendation of the Instrument. D.

THE CHURCHMAN.

NEW YORK, SEPT. 25, 1852.

Meeting of Convention.

On Wednesday next the Annual Convention of this Diocese again meet. On their action depends in a great measure the welfare and prosperity of this Diocese, and earnest should be the prayer of every true churchman, that God may guide, strengthen and enlighten them in their responsible duties. We believe that the "majority" of the Convention have not determined upon any plan of action, or agreed to present any definite candidate for the office of Provisional Bishop. Probably this is the most judicious course.

It may be well to ascertain whether any and what arrangement has been made in relation to the Bishop's salary, an indispensable pre-requisite to the intelligent framing of any plans for the support of a temporary administrator of the see. Besides, the question has never come up in a direct form, whether the Diocese are willing to avail themselves of the Canon of 1850—giving the Diocese the right of choosing a Provisional occupant of the see. The action of the Convention since the passage of that Canon appears to favor the hypothesis that it is willing to avail itself of the privilege, but is by no means conclusive on the subject. It will be remembered that in the General Convention of 1847 a proposition to give the Diocese such a power was negatived by a large vote, and very cogent arguments were offered against it by some of the most learned, devoted and thorough churchmen in the house. If it was shown *then* to be an invasion of the rights and privileges of the Bishop of the Diocese: it must be equally such an invasion *now*. Those who were then opposed to the principle of the Canon, and we know there are many, would perchance be better pleased to have their doubts removed, and hear demonstrated the consistency of this Canon with the principles of the Church, and with primitive Catholic practice. It has always been a matter of surprise to us that the special Convention of 1850 determined to proceed in so summary a manner to the ballot for a Provisional Bishop. The result of their hasty procedure has not thus far been a happy one. Some of our correspondents have pointed this out in a very serious and Christian spirit, and we rejoice to know that some who previously differed from them in opinion have been led to give deep attention to the principles involved. To avoid misconstruction, however, we would say of these remarks what we said of those communications, that they have not been dictated by the opinion or wishes of any one else, but indicate simply our own views. Not having the right to express them on the floor of the Convention, we avail ourselves of the present opportunity to give them utterance.

While our friends seem disposed to remain quiescent and wait the course of events in the Convention itself, our opponents are not inactive, and a meeting is convened at St. Bartholomew's church, on the Tuesday evening previous to the meeting of the Convention, to deliberate and determine on their course of action. Judging from the past, we suppose it is little that they can do; but we shall be pleased to hear that they have managed their proceedings with dignity, harmony, and in a friendly spirit towards those who differ from them. Some, we are assured, will maintain a regard for decorum and good feeling; we should rejoice could we express the same assurance as to all. We cannot here apply the words of Æneas,

Ex uno disce omnes.

If it be decided to go into the election of Provisional Bishop, we hope one will be chosen such as we sketched last year, possessed of profound learning, firm and decided in his views of doctrine and discipline, yet urbane and gentle in manner—apt to teach, to conciliate the estranged—to bring the erring and weak into the old paths of safety and peace—and who will rectify with skilful and steady hand the abuses and irregularities which the long Episcopal interregnum has introduced. That such a one may be found, is undeniable; but individual preferences, and perhaps prejudices, render the selection exceedingly difficult. One eminently fitted by many qualifications both of mind and character, was chosen last Fall, but his own modesty and humility refused to ratify the choice of the Convention. In these perilous times of the Church and the difficulties of the Episcopate in this Diocese, he who is elevated to the high office in question must walk by faith, not by sight—cast himself upon the strength of Him for whom he rules the flock, not trust to his own wisdom, his own tact, or his own ability, to perform adequately the duties of his station.

The important question of the *division of the Diocese*, will probably occupy the attention of the Convention; but we have not learnt if the report of the Committee has been made up, and will be presented at this meeting. We believe that in itself the measure is advisable on the principle that small dioceses are better than large ones in promoting the growth of the Church, and securing frequent and efficient Episcopal *supervision*—not mere *visitation*. There are, however, many serious questions, some of principle, and others of detail, which will doubtless be considered in the Committee's report. The present condition of the Diocesan causes, in the view of some, an insuperable obstacle to an immediate division, and we do not think that the solution of the difficulty is easily attained. Our object now simply is to remind the members that the subject will probably come before the body in a preliminary stage, and that it may be well to prepare themselves by previous thought and reflection for the question, in whatever aspect it may present itself.

In conclusion, we hope that the elections, discussions and all other business of the Convention may be conducted in an amicable and gentlemanly manner, and in a christian spirit. The great mass of the members of the Convention are weary of strife, and long for peace. Doubtless those who differ honestly on both sides will rebuke the first attempt to provoke a breach of the decorum that should reign in a Church Synod, in so decided a manner that a repetition of the offence will not be encouraging. We have not much apprehension, however, that any one will be rash enough to attempt it in speech or action. The time has gone by for the display of such hardihood, even by the most seditious and wrong-headed, and the Convention no longer assumes the appearance of a revolutionary debating-club, but has in a measure resumed the serious and business aspect of an Ecclesiastical Synod. However much the zeal of some and the party spirit of others may succeed for a time in stirring up strife and evil passions, the sound sober second thought of the great body of clergy and laity will put an extinguisher on the nascent flame, and exhibit to the lookers on a practical exemplification of the Psalmist's saying—"Behold, how good it is for brethren to live together in unity."

Diocesan Intelligence.

New York—*Acts of the Ecclesiastical Authority.*—The *Incorporation* of the following churches has been approved, viz:

Calvary church, Brooklyn.

Church of the Ascension, South Brooklyn.

St. John's church, Lewisboro, Weschester county.

Church of the Incarnation, city of New York.

Letters Dimissory have been granted to the following clergymen, viz:

The Rev Ezra Jones to the diocese of Connecticut.

The Rev. William E. Armitage, Deacon, to New Hampshire.

The following clergymen *have been received* into this Diocese upon Letters Dimissory, viz:

The Rev John S. Kidney, from the diocese of New Jersey.

The Rev Jonathan Coe, from Connecticut.

The Rev Charles A. Maison, from North Carolina.

The following *Candidates for Orders* have been admitted, viz:

George C. Pennell, A. B., of Columbia College.

Charles DeGray Mount, A. B., of Columbia College.

The *Canonical Certificate* has been presented in behalf of the following named Clergymen, being qualified Ministers of the Diocese, of their election or appointment to the Parochial cures respectively mentioned; which Certificate in each case has been duly recorded.

The Rev John F. Schroeder, D.D., to the rectorship of St. Thomas' church, Brooklyn.

The Rev Beverley R. Betts, to the rectorship of Trinity church, Rockaway.

The Rev John Dowdney, to the rectorship of Grace church, Cherry Valley.

The Rev Joseph Ransom to the rectorship of Christ church, Oyster Bay.

The Rev Jonathan Coe, to the rectorship of Trinity church, Athens.

The Rev William S. Coffey, to the rectorship of St. Paul's church, East Chester.

The Rev Charles Seymour, to the rectorship of Calvary church, Brooklyn.

The Rev Wm Staunton, to the rectorship of Trinity church, Potsdam.

The Rev John S. Kidney, to the rectorship of Bethesda church, Saratoga Springs.

The Rev Frederick W. Shelton, to the rectorship of Trinity church, Fishkill.

The Rev Samuel W Sayres, to the rectorship of Calvary church, Williamsburgh.

The Rev William O. Lamson, to the rectorship of the Church of the Ascension, Brooklyn.

The Rev William George Hawkins, to the rectorship of the Church of the Messiah, Glen's Falls.

The Rev P. Manning Stryker, as Assistant Minister of St. Mark's church. Newcastle.

The Rev I. Dyckman Vermilye, as Assistant Minister of St. Stephen's church, North-Castle.

The Rev John H. Hanson, as Officiating Minister of Calvary church, New York.

The Rev Edwin Harwood, to the rectorship of the Church of the Incarnation, New York.

The Rev Joseph H. Coit, to the rectorship of Trinity church, Plattsburgh.

The Rev T. Stafford Drowne, as Assistant Minister of the Church of the Holy Trinity, Brooklyn.

The Rev David E. Barr, as Minister of St. Philip's church, Philipstown.

NEW YORK.—*Episcopal Acts, by the Bishop of New Hampshire, officiating at the request of the Standing Committee.*

Sept. 4. At Piermont, the Bishop confirmed 12 persons, and delivered an address.

Sept. 5, thirteenth Sunday after Trinity. At Middletown, Orange county, the Bishop preached twice and confirmed eight persons.

Sept. 6, A. M. At Newburgh, the Bishop preached, confirmed eighteen persons, and delivered an address.

P. M. At Marlborough, the Bishop preached, and confirmed nine persons.

Sept. 7. At Walden, the Bishop preached, confirmed five persons, and delivered an address.

Sept. 8, A. M. At Cold Spring, the Bishop preached, and confirmed six persons.

P. M. At Philipstown, the Bishop preached, baptized one adult, and confirmed seven persons.

Sept. 9, A. M. At Somers, the Bishop preached, confirmed three persons, and delivered an address.

P. M. At North Salem, the Bishop preached, confirmed three persons, and delivered an address.

Sept. 10. At Paterson, the Bishop delivered a sermon.

Sept. 11, A. M. At Bedford, the Bishop preached, confirmed eleven persons, and delivered an address.

P. M. At North Castle, the Bishop preached, and confirmed eleven persons.

Sept. 12, fourteenth Sunday after Trinity, A. M. At White Plains, the Bishop preached, confirmed eleven persons (of whom one was a sick person, in private), and delivered an address.

Sept. 12, P. M. At Scarsdale, the Bishop preached, confirmed seventeem persons, and delivered an address.

Sept. 13, A. M. At Rye, the Bishop confirmed seven persons, and delivered an address.

P. M. At Mamaronec, the Bishop preached, and confirmed eight persons.

Sept. 14, A. M. At New Rochelle, the Bishop preached, and confirmed seven persons.

P. M. At Pelham, the Bishop preached, confirmed eight persons (of whom two received the rite in chambers of sickness).

Sept. 15, A. M. At East Chester, the Bishop preached, and confirmed twenty persons.

P. M. At West Farms, the Bishop preached, and confirmed ten persons.

Sept. 16. At Morisania, the Bishop preached, and confirmed eleven persons.

Sept. 17, A. M. At Sing Sing, the Pishop confirmed eleven persons (of whom one, being sick, was confirmed in private), and delivered an address.

P. M. At Tarrytown, the Bishop confirmed six persons, and addressed them on their position and duties.

Sept. 18. Assisted by the Rev. Drs. S. R. Johnson, Cruse, and Haight, the Bishop held, at the General Theological Seminary, an examination of candidates for the Priesthood.

Sept. 19, fifteenth Sunday after Trinity, A. M. At an Ordination duly holden in St. John's Chapel, New York city, the Bishop admitted to the Holy Order of Deacons, Messrs. Morgan, Dix, A. M., and Edward C. Babcock, A. B., Alumni of the General Theological Seminary; and to the Holy Order of Priests, the Rev. Wm. O. Lamson, David E. Barr, and William George Hawkins. The sermon was delivered by the Rev. Dr. Berrian; the candidates were presented by the Rev. Dr. Haight; the Rev. Dr. Wainwright, and the Rev. Messrs. Ellsworth, of Western New York, and J. S. Purdy, Deacon, assisted in the services of the occasion.

Sept. 19, P. M. In the Chapel of the Alms House on Blackwell's Island, the Bishop confirmed twelve persons, and delivered an address.

For the Churchman.

QUARTERLY MEETING of the *Bible and Common Prayer Book Society*, at Troy.—The Quarterly meeting of this Society was held in St. John's church, Troy, on Tuesday, the 14th of September. About twenty of the clergy of Troy, Albany, and the vicinity, were present. Divine service was celebrated three times. In the morning a sermon was preached by the Rev. Mr. Geer of Ballston, and in the afternoon by the Rev. Dr. Kip of Albany. In the evening, after Evening Prayer, a missionary meeting was held, at which addresses were made. The first was by the Rev Dr. Kip, who spoke with a finished grace and elegance, and urged the prosecution of the Domestic missionary work, with much effect. The Rev Mr Geer followed, with an earnest and stirring appeal, which found its way to the hearts of the hearers. It appeared, both from the remarks of Dr Kip and Mr Geer, that the work has already been begun. A missionary is at work at Coxackie and Athens; and means are in hand to support one at Schoharie, and also at Keeseville and Essex. The great want now is *men*, of the right stamp. The Society had passed a Resolution in a previous part of the day, giving a discretionary power to raise the salary of missionaries to $700 per annum. An arrangement has been made with the Diocesan Missionary Committee, by which the latter will confirm all the nominations made by the former. The two societies thus cordially support one another. Mr Geer was followed by the Rev Mr Cooly, of Pottsville, Pa., who enlarged upon the vitality of the Church, as derived from the promise of Christ, and His Divine Presence with that Holy Church which is His body. The Rev Dr Van Kleeck then made a brief but forcible appeal for renewed energy and zeal in carrying forward the good work so auspiciously begun, and urging each individual member of the Church so to do his part, that he might render up a good account to the Master of us all, at the Last Day. The services of the evening were then concluded by singing the last three verses of the 106th Hymn, and the Benediction, given by the Rev. the Rector of St. John's church.

There was a great deal of energy and zeal shown at this meeting, and it is evident that the clergy of the North, with a spirit of substantial unity which is beyond all praise, are thoroughly roused to their duty. As a Missionary Association, they have received pledges to the amount of over $700 a year, and they will raise more, if called for. They are thus, in feeling and action, preparing the way for a separate Diocese at the North, which they need greatly, desire unanimously, and which, ere long, they will be blessed with—unless there is something unusually deceptive in the signs of the times. May the time come soon! H.

NEW JERSEY.—*Autumnal Visitation.*—By divine permission, the Bishop will make the Northern visitation of the Diocese, in the following order:

Grace, Newark: Sunday, October 3, (seventeenth after Trinity,) morning, (catechism, confirmation, communion.)

Christ, Newark: Sunday, 3, afternoon, (catechism, confirmation.)

Trinity, Newark: Sunday, 3, evening, (catechism, confirmation.)

House of Prayer, Newark: Sunday, 10, (eighteenth after Trinity,) morning, (catechism, confirmation, communion.)

St. Matthew's, Newark: Sunday, 10, afternoon, (catechism, confirmation.)

St. John's, Elizabethtown: Sunday, 10, evening, (catechism, confirmation.)

St. Peter's, Perth Amboy: Sunday, 17, (nineteenth after Trinity,) morning, (catechism, confirmation, communion.)

Trinity, Woodbridge: Sunday, 17, afternoon.

St. Paul's, Rahway: Sunday, 17, evening, (catechism, confirmation.)

Christ, New Brunswick: Monday, 18, (St. Luke Evangelist,) morning, (catechism, confirmation, communion.)

St. James', Piscataway: Monday, 18, afternoon.

St. Matthew's, Jersey City: Tuesday, 19, morning, (catechism, confirmation, communion.)

Grace, Van Voorst, Jersey City: Tuesday, 19, afternoon, (catechism, confirmation.)

Holy Trinity, Hudson: Tuesday, 19th, evening (catechism, confirmation.)

St. Paul's, Hoboken: Wednesday, 20, morning, (catechism, confirmation, communion.)

St. John's, West Hoboken: Wednesday, 20, afternoon.

St. Mark's, Orange: Wednesday, 20, evening, (catechism, confirmation.)

Grace, Elizabethport: Thursday, 21, morning, (catechism, confirmation, communion.)

Millville: Thursday, 21, afternoon.

Westfield: Thursday, 21, evening.

Scotch Plains: Friday, 22, morning.

Plainfield: Friday, 22, afternoon.

Summit: Friday, 22, evening.

Madison: Saturday, 23, morning.

St. Mark's, Baskingridge: Saturday, 23, afternoon.

St. Peter's, Morristown: Sunday, 24, (twentieth after Trinity,) morning, (catechism, confirmation, communion.)

St. John's, Dover: Sunday, 24, evening, (catechism, confirmation.)

Christ, Newton: Monday, 25, evening, (catechism, confirmation.)

St. Thomas', Vernon: Tuesday, 26, morning, (catechism, confirmation, communion.)

Andover: Tuesday, 26, evening.

St. Luke's, Hope: Wednesday, 27, morning, (catechism, confirmation, communion.)

St. James, Knowlton: Wednesday, 27, afternoon, (catechism, confirmation.)

Zion, Belvidere: Wednesday, 27, evening, (catechism, confirmation.)

St. John's, Somerville: Thursday, 28, (St. Simon and St. Jude,) morning, (catechism, confirmation, communion.)

St. Peter's, Spottswood: Friday, 29, morning, (catechism, confirmation, communion.)

St. Andrew's, Amwell, at Lambertville: Saturday, 30, morning, (catechism, confirmation, communion.)

St. Paul's, Paterson: Sunday, 31, (twenty-first after Trinity,) morning, (catechism, confirmation, communion.)

Christ, Belleville: Sunday, 31, afternoon, (catechism, confirmation.)

For the Churchman.

NEW JERSEY.—Dear Mr Editor, I had the pleasure yesterday of being present at a most interesting service in St. Mary's church, Burlington, N. J., when twenty-one persons received from Bishop Doane in the presence of an overflowing congregation, the sacred rite of Confirmation. Among the persons confirmed was Col. Wall, the Mayor of the city. It was the more gratifying as following directly on the fresh attack on the Bishop in what is called the "new presentment." The silent eloquence of such a scene bears the strongest testimony to the Bishop's influence among those who see him most constantly, and know him best. I learned that twenty-six had been confirmed in the same parish in March last. VIATOR.

Sept. 20, 1852.

Foreign Intelligence.

The *Niagara* has arrived at Boston, and the *Pacific* at New York, since our last, the latter vessel occupying but ten days on the passage. The *Africa* has also arrived after a short passage of a little over ten days.

It is said that all the 86 *Councils General* have declared themselves in favor of the Government. This is not wonderful, considering that they were elected by a very small portion of the voters, multitudes abstaining in consequence of the system of surveillance adopted by the government. M. Thiers has been permited to return to Paris.

The Turkish forts at the Dardanelles had fired on the *Modeste*, a British corvette, for entering without permission. The Captain alleges he was caused by stress of weather, and complained to the ambassador, who has opened a correspondence on the subject.

Louis is said to be preparing a pamphlet, in his defence against the calumnies in circulation, with "astounding developments" as to the origin of those fictions. Some in the French Cabinet recommend an interdiction of all the English journals that assail him, others with more prudence advise him to leave them alone.

The two Romish Priests, Clune and Burke, have been arrested for their conduct at Six-Mile bridge and given bail like good subjects. They were a little restive before the magistrate at first, but finally concluded that discretion was the better part of valor. As the jury has to come from the vicinity, their acquittal is almost certain.

The result of the "Conference of the Bishop, Clergy and Laity of the diocese of Adelaide," Australia, has been the formation of an assembly to be termed, "*The Diocesan Assembly*," consisting of the Bishop, Chapter, Clergy and assembly of lay representatives to be convened annually by the Bishop in December. Each parish having under one hundred communicants, may send one representative, having 100 and under two hundred, two representatives, and so on. Provision is made for the raising of five distinct funds for Church objects, and a memorial setting forth the requirements of the Church to be presented to the Queen, and to the Archbishop of Canterbury, to the end they may take the necessary steps for meeting these requirements, as they may deem expedient.

RAISING THE WIND.—In the advertisement of the "dedication" of a new Mass-house at Dublin by Dr. Cullen, the eloquence of the pervert Manning is offered to the public in the following terms:—"On this occasion this distinguished convert and gifted orator will deliver his first discourse in Ireland. Reserved seats, £1; family tickets, £1 10s.; nave, 10s.; aisles, 5s." As Hudibras has it,—

"The value of a thing, is the money it will bring."

—*John Bull.*

THE PORZIUNCOLA INDULGENCE.—Father Oakeley has published a letter in the Popish journals for the purpose of demonstrating, 1. that the indulgence of the *Porziuncola* is a *toties quoties* plenary indulgence, and 2. that the said indulgence has been granted to the Chapel of St. Francis of Assisi, in his mass-house. This is what an apostate from the Church of his baptism may sink down to.—*John Bull.*

LEEDS PARISH CHURCH COMMEMORATION.—On Thursday last, the 2nd of September, the anniversary of the consecration of the Parish Church, Leeds, was held under circumstances of peculiar interest, owing to the presence of two American Prelates, together with our own respected diocesan. At an early hour in the morning, the ten bells of the Parish Church rung out a merry peal; and at half-past ten the Bishop of Ripon, the Bishop of Western New York, and the Bishop of Maryland, were received at the West door of the Church by the Vicar and Churchwardens of Leeds, and proceeded to the vestry, where they robed. About 70 clergymen in their surplices then proceeded to the chancel preceded by the choir, on this occasion augmented to more than sixty persons, all the choirs of the town having taken part in the proceedings; after the clergy, the eight Church-Wardens, with wands of office, fell in with the procession, and the Bishops followed one by one, the Bishep of Ripon walking last, attended by his chaplains. The Bishops took their places, the Bishop of Ripon on the North side of the altar and the Bishops of Western New York and Maryland on elevated seats on the South side. The service (Tallis) was effectively chanted by the Rev. Mr. Whyatt, senior curate of the Parish Church, the lessons were read by the Vicar, and the Bishop of Ripon read the communion service; after which the Bishop of Western New York, preceded by two chaplains, went to the pulpit, where he delivered with great energy and much action, a powerful sermon on the principles of prayer, showing how those principles are observed in the Prayer Book, which is admitted even by our opponents to be the most perfect of uninspired productions, to be ranked next to the Bible itself, from which the major part of it is taken. In the bidding prayer before the sermon, the Right Rev. Prelate called upon the congregation to pray for the Catholic Church, especially for the reformed branch of it to which we belong, and here in England for the Queen and all the Royal Family. When asking the prayers of the congregation for the Bishops and Clergy, especially for the Bishop of the Diocese, he added, "And as I am in a more especial manner bound, let us pray for the good estate of the Protestant Episcopal Church of the United States of America."

The holy sacrament was afterwards administered by the Bishop of Ripon, assisted by the American Prelates and the Vicar, to nearly five hundred communicants.

We observed in the congregation—the Countess of Harewood and family, the Right Hon. M. T. Baines, M. P., Henry Hall, Esq., John Gott, Esq., and many of the leading churchmen of the town and neighborhood.

The Bishops were entertained afterwards at the Vicarage, where the Church-Wardens were invited to meet them, and other influential persons who had been present at the services—Henry Hall, Esq., the Right Hon. M. T. Baines, M. P., William Beckett, Esq., M. P., T. W. Tottie, Esq., Mr Ald Bateson, J. M. Tennant, Esq. &c. The Bishop expressed his high approbation of the whole course of proceedings, and thanked the Church-Wardens for their arrangements for the preservation of order.

The evening service commenced at a quarter-past seven. The same order was observed as in the morning; but the congregation was greatly increased. There must have been nearly four thousand persons present, and at one time we thought that it would have been impossible to preserve order, so great was the press; nevertheless, when the service commenced, there was immediate silence, and when the sermon was preached a pin might have been heard to drop. The Bishop of Western New York again preached the sermon, instead of the Bishop of Michigan, who has been obliged to leave England on his return to America. We were sorry to hear that the Bishop of Maryland was too unwell to do more than assist at the communion in the morning. Upwards of £110 was collected for the Church expenses. We understand that the American Bishops expressed themselves highly gratified at the warm reception they met with in Leeds.—*Leeds Intelligencer.*

In compliance with the request of a number of the Clergy and Laity, the Bishop of New Jersey has called a SPECIAL CONVENTION, to meet in Trinity church, Newark, on Wednesday, 27th October next, *to decide upon and pursue such course in regard to the interests and just rights of the Diocese, as the action of three Bishops in making what purports to be a new presentment of the Bishop, may in their judgment require.* We shall give the circular next week.

LEEDS CELEBRATION.—We copy from the *Leeds Intelligencer* an interesting account of the celebration of the anniversary of the Consecration of the Parish church. The Rev. Rector has shown so kindly and a fraternal spirit in all that relates to the American Church, that we feel the utmost pleasure in inserting it.

CLERICAL CHANGES.

The Rev Charles Wells Hayes, having taken charge of St. Mark's church, Newark, Wayne co., W. N. Y., requests that his letters and papers be directed accordingly.

Rev D. W. C. Loop, Deacon, having ceased to discharge his duties in Geddes and Syracuse, W. N. Y., desires all communications intended for him to be directed to E. S. Loop, No. 106 West St., N. Y. city.

The Rev W Norman Irish, late Rector of St. Thomas' church, Middletown, Va., has accepted a unanimous call to the Rectorship of St. Paul's church, Columbus, Ohio; and requests his letters and papers to be directed accordingly.

The Rev J J McElhinney has resigned the charge of St. James' church, Wooster, Ohio, and taken letters dimissory to Pennsylvania.

TO CORRESPONDENTS.

"Charitas" is reminded that we must have some responsible authority for the facts he states, as he is not known to us by his signature.

We are obliged to omit several Book Notices this week.

Died.

On Saturday, September 18th inst., H. AMELIA, wife of the Rev. Dr. Seabury.

At San Francisco, Aug. 5, 1852, the Rev. Flavel S. Mines.

The death of this devout and zealous servant of the Lord, though long a familiar contemplation to himself from the precariousness of his health, and of painful apprehension to his relatives and friends, has overtaken us at last, if not with surprise, yet with the disappointment of our hopes and our wishes, and with a sorrow less keen indeed, but as tender and unfeigned, as if there had been no preparation for the sad event. He has died, as it were, in a strange land, far from many at least who were nearest and dearest to him, from the home of his childhood, from the scenes of his youth, and all the objects and associations of his later years. The new and endearing ties which were forming around him have been suddenly broken, and the fond expectations blighted, for which he had risked health, and comfort, and life itself. And this too when his difficulties, perplexities, and trials were well nigh over; when his efforts, in a measure, had been crowned with success; and he was just about to see the fruit of his labors in the Church which he had planted, and which God had graciously vouchsafed to bless.

Flavel S. Mines was born in Virginia. He was the son of a Presbyterian clergyman, for whom he entertained not only the filial affection which is an instinct of our nature as well as our duty, but that honor and reverence which even overruled, for a time, the convictions of his conscience, and formed the chief obstacle to the adoption and avowal of the opinions and views, which, in later life he so tenaciously held and so ably defended. He received his Academical education at Princeton College, and being devoutly disposed and anxious to consecrate his life to the glory of the Giver, at the conclusion of his course, he entered the Theological Seminary at that place, in order to prepare himself for the Presbyterian ministry. In what estimation he was held as a scholar, or what promise he gave of usefulness and distinction as a divine, the writer of this sketch is unable to state. But that he stood well in both respects, it is fair to infer, from the rapidity with which he rose in his profession, and from the position and influence which he attained in this great metropolis, at a very early period of his life.

He entered it is said upon the exercise of his ministry before he had reached the age of maturity, and in a very few years he had gained such a measure of popular favor and such an established reputation in the community at large, as to give no small degree of weight and importance to his opinions. The first expression of them in print, to which the writer's attention was drawn, was in a discourse on some of the questions which were then agitating intensely the Religious body, with which he was connected, and this was so sober in its tone, so Church-like in its spirit, and so conformable in many respects to our own views, as to inspire the hope at the time, though it was long deferred, that we should eventually be enabled to count him as our own.

It was perhaps indeed, the first outward indication of that struggle which for a long time had been going on in his mind, and which continued for years to harass and disquiet him, before he settled down in thorough conviction and unalterable peace. The motives by which he was led to change his opinions and views are set forth with great beauty and force, in a work which he published entitled, "A Presbyterian Clergyman looking for the Church," and no one perhaps who had not been nurtured in her bosom, was ever more thoroughly imbued with her spirit.

The change however, was attended with such struggles and sacrifices for conscience sake as are rarely made, having no promise at the time, and meeting with no fulfilment afterwards, of any other reward. He suffered of course in the estimation of those whom he left, and though he met in the Church very generally with a cordial welcome, yet he was *wounded also in the house of his friends. The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.* From his meekness and forbearance, I doubt not, that he prayed for the forgiveness of those who aggravated the one, and from his warm and grateful feelings, invoked blessings on those who in any way ministered to the increase of the other.

In the outset of his ministry in the Church of his adoption, he was engaged for awhile as an Assistant to the Rev. Dr. Milnor in St. George's Chapel, with entire satisfaction, as it is believed to the Rector, and great acceptableness to the people. Indeed he had that fervid eloquence, that teeming imagination, that beauty of thought, and felicity of expression, and at the same time that earnestness of manner and entire absorption in the subject he was treating, which are so apt to carry away the mind of the hearer, and to disarm it at once both of prejudice and pride.

A short time after this temporary engagement, he received an invitation to a Parish at Santa Cruz, one of the Danish West India Islands, where he remained for several years. At his entrance upon his duties, he found it in a state of the utmost neglect and depression, calling for all his activity, energy, and zeal in order to revive it, and for the exercise of the greatest wisdom and discretion in the correction of the social abuses which had been hitherto kept up, in connection at least with the show of religion, though in violation of its fundamental precepts. In the loose notions which had heretofore existed, to a considerable extent at least, on the subject of marriage, he brought about by his prudent and unremitted efforts such a reformation, as to conduce to the virtue and happiness of multitudes who had previously lived in a state of utter degradation.

His influence was exerted in the happiest manner over the intelligent and refined, by his popular eloquence, by the urbanity of his manners, and the overflowing kindness of his heart, but from a union of qualities which I hardly know how to describe, his influence over the blacks who formed the great bulk of the congregation, was absolutely unbounded. The number of his Sunday scholars, his Catechumens, and Communicants, so far exceeds their ordinary number among ourselves, that in the absence of precise and positive information on the point, the writer of this sketch is unwilling to state his recollections, from the fear of being charged with gross exaggeration. Indeed so great was their attachment to him, that on one occasion upon his return to the Island after a long absence, when he was received by all classes as with a kind of ovation, they pressed upon him with such eager fondness, as to make it necessary even to drive them off by force.

As time however passed on in successful labors in his parish, his children were progressing in years, without any suitable means of obtaining their education in the place where they lived.—His own health required long seasons of relaxation and rest, in order to regain the strength which was impaired, in a measure, by the injurious effects of that warm and debilitating climate. One lovely daughter at the North, just verging towards womanhood, as meek and gentle a creature as ever breathed, and as fit for heaven as mortal infirmity would permit, was taken from him in his absence. From this accumulation of circumstances then, he was induced to relinquish a charge which had been so much endeared to him, and in which his earnest services had been so signally blessed.

He therefore, returned to New York, in which and its vicinity he remained without any settled views, or fixed position for a considerable time. At this very period, the new discovery at the West had been made, of a golden region which far exceeded the wonders of the past, and offered to human cupidity a vision of the future, in all its wildness. It awakened at once in his own mind a spiritual vision of greater brightness, and presented to his warm and enthusiastic imagination an enchanting reality, which, he himself might be permitted to accomplish. His first thoughts on this subject were committed, as is believed, to the writer of this notice, and then communicated to several of his friends, who adopted them with earnestness and zeal, imparted them with warmth and interest unto others, and speedily reduced them to practical effect.

By stirring appeals to our people, an outfit was procured for his transmission to the scene of his labors, and an additional sum was provided for his support, till he could be conveniently sustained by those to whom he was sent. He set forth therefore, in all the confidence of faith and buoyancy of hope for the accomplishment of an object beset with difficulties, which might have driven other minds to despair, but roused his only to greater exertion. He was thwarted in the very outset, by conflicting plans for the same benevolent purpose. He found society in a state of complete disorganization, piety in its just influences but little understood, morals debased, and decorum itself almost unknown. But he labored faithfully amidst this incongruous mass, carefully separated the ore from the dross, and finally gathered together a congregation comparatively precious in the sight of the Lord, who had freely of their substance built an house for His honor, who had provided abundantly for the support of His ministering servant, and who had thus given to God the first fruits of their labors, and the encouraging promise in their lives themselves, of better things to come.

But at this very point, when long-baffled and fruitless efforts had been brought to a successful issue, when hope was about to be realized, and desire fulfilled, and the last, great purpose of his being accomplished; his frail body gave way, and *his spirit returned unto God who gave it. Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them.* W. B.

Sept. 17, 1852.

TESTIMONIAL TO THE MEMORY OF LAWRENCE PIKE MAURY.—At a meeting of the Vestry of Christ Church, Louisville, Ky., held at the Vestry room on the 9th September, 1852, the following preamble and resolutions were adopted:

"For asmuch as it hath pleased Almighty God, in His wise Providence to take out of this world the soul of our deceased brother, Lawrence Pike Maury, Senior Warden of the parish, we desire, while we mourn this sad bereavement, and express our sense of the great loss which the Church has sustained, to humble ourselves beneath the chastening hand of our Heavenly Father, and meekly to adore in Him all His ways.

Lawrence Pike Maury was a man "without fear and without reproach"—a churchman intelligent, clear, and decided—a follower of Jesus, earnest, sincere, zealous, and self-sacrificing. With a feeble constitution, and suffering oftentimes for weeks together, excrutiating pain from a severe disease, and while conducting with unparallel devotion and success the responsible civil office which he held in this city under so many administrations, he yet found time to give the most assiduous attention for many years to the arduous duties of Secretary and Treasurer of this parish, and Treasurer of the Diocese of Kentucky.

He was emphatically a faithful Christian Soldier, with his armour always on—and never relaxing in his efforts to do good. The cause of Christ and His Church was ever uppermost in his mind and called forth all his personal exertions and any pecuniary sacrifice which the exigency required.

Though lost to our sight now, we will cherish his memory and try to imitate his noble example, in the assured hope that through Eternity he will enjoy that fruition of which his Saviour spoke when He said: "Blessed are the pure in heart for they shall see God."

We offer to his striken family the consolation of sympathizing hearts, and the assurance that the fragrance of his virtues will be a precious legacy to his children.

Resolved, That we will wear the usual badge of mourning for thirty days.

JAMES CRAIK, Rector.
JOHN P. SMITH, } Wardens.
JOHN M. ROBINSON, }
THOMAS S. KENNEDY, Secretary.

From the Episcopal Recorder.

Died, at the residence of Col. R. B. Servant, in Chester, Ill., on Tuesday morning, July 26th, at one o'clock, Wm. T. Cornell, aged 19 years, son of Thomas F. Cornell of New York, and grandson of Stephen B. Munn. Mr. C. was travelling with Bishop Whitehouse, and came with him to this place on Tuesday of the last week. At the time Mr. C. was not quite well, but after the services of the evening his symptoms became so serious that the Bishop gave up the intention of proceeding, and has remained on attendance on his suffering young friend. Col. Servant had him removed to his house, where every kindness and sympathy has been bestowed. The best medical advice has been exerted unremittingly for him, and it was supposed with full prospects of success. He was considered out of danger, when the disease assumed suddenly a congestive form, attacking the brain, and in six hours he was gone. He was, we learn, a young man of great promise, a graduate of Columbia College, and intended to devote himself to the ministry of the Episcopal Church. The change to him must have been peace forever, but the bereavement of his parents and friends by his premature decease is great indeed. Bishop W. accompanied the remains to New York on Thursday, July 28th, at 10½ o'clock, via Louisville, &c. W. M.

Rev. Wm. Mitchell's letter to Bishop Whitehouse, when about to leave Chester, Illinois.

To Bishop Whitehouse, D. D.—"My very dear sir, Sincerely do I sympathize with you, and the distant friends of our departed brother in the Lord. Though he was a stranger to us, we at once felt that he was very dear to us all, not only on your own account, but also that he is a brother in Christ, redeemed by the same blood, and saved by the same glorified Saviour, Christ. You have our heartfelt prayers to God, that this mysterious providence may be his messenger to open the door to enlarged spiritual good to this little spot in your vast diocese, in which the harvest is ripening to the sickle. The soul of our dear young friend and your travelling companion, Wm. T. Cornell, has taken leave of this sin-defiled world from my *poor Parish*, and surrounded by pious hearts, who earnestly united in solemn and most devout prayer to their Heavenly Father, to send his holy angels to bear him up to the presence of his redeeming God.

Thus God seems to have selected this retired spot in Southern Illinois, from which to take our young friend to his own bosom. He breathed out his life sweetly, like one going into a calm and composed sleep, without a single struggle. God has a purpose and end to accomplish in all this,—yes! an end too great to be comprehended fully now by our feeble sight, but will, in God's own good time, fully unfold itself to our own glorified vision, amidst the countless millions of the redeemed in Heaven. It seems to give a new reason for greater earnestness in the cause of Christ, that I, and my flock, may finally see William face to face before the throne of our Redeeming God.

May God have you in his special keeping, and bring you safe to your home and family in New York.

Affectionately, your Presbyter and brother in Christ, WM. MITCHELL."

July 29, 1852.

Notices.

New York Bible and Common Prayer Book Society has recently published an edition of the Prayer Book, 32mo size, good type, psalms and hymns in single column, containing in all 764 pages, for sale in cloth binding at 12½ cts, in sheep binding at 14 cts.

NOTICE.

THE REV. DR. HAWKS, Rector of Calvary church, will preach the stated Quarterly Sermon in the Free church of the Epiphany, 130 Stanton st., between Essex and Norfolk sts., on Sunday evening, Sept. 26 Service to commence at 7½ o'clock. A collecton will be made in behalf of this church.

New York, Sept. 25, 1852.

S. P. C. K PUBLICATIONS.

Four cases of books from London, among which is a goodly supply of DOYLY AND MANT'S FAMILY BIBLE, have arrived, and it is expected will be ready for the inspection of the clergy and other members of the Convention next week.

NEW YORK DIOCESAN CONVENTION.

The clergy of the Protestant Episcopal Church visiting the city, will please call at Stanford & Swords, 137 Broadway, and enter their names in the "Clerical Register."

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New-York will meet in St. John's Chapel, in the City of New-York, on Wednesday, the twenty-ninth day of September—the Feast of St. Michael and all Angels—at ten o'clock in the morning.

BENJAMIN I. HAIGHT, *Secretary.*

New-York, August 14, 1852.

⁂ The names of the officiating Ministers,—Rectors, Assistant Ministers, &c.,—regularly admitted and settled in some Church within the Diocese, in union with the Convention, *and the Canonical Certificates of whose appointment have been sent to the Ecclesiastical Authority,* and recorded; of the Missionaries of the Diocese; and of such Clergymen as are engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning duly incorporated, who have filed with the Ecclesiastical Authority their Certificates of Appointment from the President or Secretary of the Corporation by whom they have been respectively chosen: are placed on the Roll of the Convention.

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates are herewith transmitted.

"SECTION VI.—The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

"The evidence of the appointment of a Lay Delegate if made by the Vestry, shall consist in a written certificate signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed: and by the Clerk of the Vestry. If the appointment be made by the congregation, the evidence of such appointment shall consist in a certificate signed by the same persons who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the Third Article of the Constitution, and by the next succeeding Section of this Canon. And no other certificate or evidence of the apointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"SECTION VII—No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE

Of the Appointment of Lay Delegates from —— Church.

WE DO HEREBY CERTIFY That at a regular meeting of —— Church, in the —— of ——, County of ——, held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A. D. 1852, viz: Messrs. *

AND WE DO ALSO CERTIFY That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

} Rector of the Parish. †
} Clerk of the Vestry. ‡

[Date]

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry, not "Secretary."

N. B. If the Delegates are chosen by the *Congregation,* the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

CHURCH OF THE TRANSFIGURATION,
East 27th St., between Madison and 5th Avenues.

The proposed enlargement of this Church having been completed, it will be open for divine service on Sunday next, September 26th, at 10½ A. M., and 4 P. M.

By order of the Vestry,
WM. B. BALLOW, clerk.

New York, Sept. 22, 1852.

COMMENCEMENT AT BURLINGTON.

The annual Commencement at Burlington College will take place on Wednesday, September 29, (St. Michael and all Angels,) The exercises will commence at 10 o' clock, A. M. The friends of the College, and all who are interested in education in the Church are invited to attend. G. W. DOANE, President.

Riverside, September 11, 1852.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the Seminary will commence on Monday, October 4th.

Qualifications for admission.—Either a certificate of being a Candidate for Holy Orders, with *full qualifications*; or a certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1) the Primary Elements of the Hebrew Tongue; (2) the Greek Grammar, and the Gospels and Acts in the Original; (3) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

Application for admission should be made to the Dean, on or before the above named date.

Chelsea Square, New York, August 12, 1852.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York city, on Tuesday, the 28th September, at 5 o'clock P. M. J. W. DILLER, Secretary.

Brooklyn, August 28, 1852.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P.M. tf

Acknowledgments.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 10th August last:

Charles Ely, don 100; John Wight, don 5; a friend to the society 25; St Georges, Hempstead, Rev W H Moore 9; Trinity, Fairfield, Southport Borrough 24; J D B Curtis, annual, Jan, 1853, 5; coll in box at the ch of our Saviour for books 8 06.

Annual subscriptions for 1852 at $5 each, viz., Mrs Gabriel Irving, F G Foster, Charles Tracy, James W Underhill, Thos P Cummings, E M Duncan, John Davenport, Edward Haight, John R Lewis, A B Sands, G C T Seaman, James M Brown, Henry P Marshall, J P Cronkhite, Henry Anstice, Thos W Ogden, James R Swords, John Wight, George S Parker, Rev George Bedell, 20 at $5—$100.

Annual subscriptions for 1852 at $2 each: Henry Kummell, E H Richards, Worthington Romaine, Henry Fisher, 4 at $2—8. Total $284 06.

E. M. DUNCAN, Treas.,
Sept 14, 1852. 114 Wall st.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

St Pauls, Whitehall, N Y, per Rev Charles E Phelps, rector 20; through Thos N Stanford, Esq, from the female sewing society of Centurian ch, Old Point Comfort, Va, per Rev Mark L Churrs, chaplain 20; T H of New York 10; a lady of Christ ch, New Brighton, Staten Island, for Indians 5; S N, per editor of Prot Churchman 10; E C for Minnesota 2; St Johns, Elizabethtown, N J 48 77; a lady, for Indian mis 1 50; a lady of St Johns chapel, N Y 20; part coll of Trinity, Ulster, N Y 10 10; M E N, of Christ ch, New Brighton 5; a friend, per Rev E A Nichols, for the Indian mis 100; a family of communicants, Centurian ch, Old Point Comfort, Va. for Chippeway miss 11; anonymous, one box of clothing (unvalued).

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.

St. Paul, Minn., Sept. 8.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 8th inst.

Christ, Greenwich, Conn, Rev B M Farrington 8 50; Rev Sylvanus Reed, Albany, an sub 1; St Georges chapel Rev Benjamin Evans 15 62; Wm Coxe Dusenbury, to constitute himself a life member 25. Total $50 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept 15, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 8 inst.

Mariners ch, Detroit, Rev Horace Hills, Jr 10 50; Christ Greenwich, Conn, Rev B M Farrington 8 50. Total $19.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 8, 1852. 20 John street.

Advertisements.

WANTED, a governess in a private family who is well prepared to teach all the English branches of female education, together with drawing and painting; music on the piano, and French. A lady in connection with the Episcopal Church would be preferred. Address Doctor Walter H. Briscor, Leonard Town, St. Mary's co., Md Sept 25-3t$

TUTOR.

A STUDENT of the General Theological Seminary desires employment, for a portion of each day, as Tutor in the English branches and elementary classics. Address Tutor, General Theological Seminary.
Sept 25-tf

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrien, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.

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CONTENTS.

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3 Causes of Fire in Ships, *Journal of the Chemical Society.*
4 Who shall Rule the Waves, *Chambers' Journal.*
5 Convocation—To Be or Not to Be, *Spectator.*
6 Nine O'Clock, *Bentley's Miscellany.*
7 Modern Tartar, *Chamber's Journal.*
8 Hildreth's History of the United States, *N. Y. Tribune.*
9 Penny's Voyage in Search of Franklin, *Examiner and Spectator.*
10 Dainty Dish, *Chambers' Journal.*
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12 What is Doing in Germany, *Tait's Magazine.*
13 Abd-el-Kader—Londonderry—Louis Napoleon, *Spectator.*
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Sep 11-6m

Poetry.

For the Churchman.

It appears from the Old Testament that the day was divided into four equal parts, from morning till evening, which they called "Hours"—viz., first, third, sixth, and ninth.

I. From six A. M. till nine.
II. From nine A. M. till M.
III. From noon till three o'clock P. M.
IV. From three till vespers or even-song.

These hours were carefully observed in the Christian Church, by prayer. Other seasons were added to these, on the strength of Holy David's resolution, "Seven times a day do I praise Thee."

It was so ordered that the important acts of our Adorable LORD, on the day of HIS crucifixion, were done and suffered at those particular hours.

Lauds at Sunrise.

Saith St. Basil, "What greater happiness can there be, than thus on earth to imitate the angels, every morning to honor and worship HIM that made us?"

"Who blusheth not," saith St. Ambrose, "to hear the birds every morning, how sweetly and solemnly they sing out their praises to God?"

And Holy David saith, "My voice shalt Thou hear betimes, O LORD, *early* in the morning will I direct my prayer unto Thee."

The constant sun each morn
Doth joyful rise;
So we, dear LORD! to make
Our sacrifice.

His voice to THEE uplifts
High laud and praise;
So we with hearts of flame
Will sing all days.

From the far girdling bounds
Of "all the earth,"
We hear the solemn chant
Of life's deep mirth.

The angel hosts' bright train
"Continual cry,"
Thrice holy! Great Triune!
All Majesty!

And we our feeble voice,
Before Thy throne;
With all Thy Holy Church
Hymn THEE alone.

In THEE, we live and move:
From THEE our breath,
Strength, health and joy do come,
And life in death.

To THEE, our all we give!
—A poor return!—
Our bodies cleansed from sin
And hearts that burn.

Keep us from open harm,
From secret ill!
Our souls with life divine
And peace fulfil!

We meet each rosy dawn
With hymns of praise,
And thus we chase around
Our winged days;

And hope, among Thy saints,
In realms of rest,
To kneel around THY throne
And hymn THEE Blest.

As throned in clouds, the sun
From eastern skies,
O'er the wide realms of earth
Doth glorious rise;

So, LORD, Thou wilt appear,
And earth shall shine,
With clouds of angels—THOU!
Our Judge Divine.

LORD! as we daily rise
From daily death;
So teach us that our life
Is but a breath:

That soon the morn shall rise
When we shall be
Waked from the sleep of death
Eternally.

DOXOLOGY.

To THEE, Great Father, Son,
And Spirit Blest,
All glory, praise for ever
Be addressed;

By all Thy Church below
Be glory given;
By saints and angels in
The Court of Heaven.

Milford, Aug., 1852.

Selected Matter.

From the English Churchman of August 26.

It is, by this time, known to most of our readers that the "Crystal Palace," with sundry modifications and additions, is about to be erected at Sydenham. We have, from time to time, published such information respecting the scheme as has fallen in our way. We have no intention of offering any opinion upon the scheme as a whole, further than to observe that it seems to us capable of producing an important, permanent, and National work, well suited to the times in which we live; and in proportion as we appreciate its merits we are anxious to prevent whatever may interfere with, and counteract the successful issue of the scheme.

We will not follow the example of some of our contemporaries and assume that pecuniary profit is the sole, or even the primary object, of the promoters of this scheme. We can well imagine that this is not the case, and that some of the individuals concerned in it really believe that they are about to confer a blessing upon the people of this country. We are still more confident that if one portion, and that by no means a necessary portion, of their scheme be carried out, it will prove a curse, not only to all connected with it, but to the nation at large. We allude, of course, to the contemplated arrangement whereby the people of this country are to be permitted and encouraged to visit this place of public entertainment—for this is its real character—in preference to worshipping Almighty God, on Sundays; and are to receive this permission and encouragement under the express sanction of a ROYAL CHARTER, from the hand of the anointed Ruler of this Church and Realm. Most heartily do we pray that no Government of this country—much less a Conservative Government, professing to act under a deep feeling of responsibility to the laws of God and of His Church—will ever venture to recommend their Sovereign to take this fearful step. Even supposing that no similar privilege—so called—were conferred upon any other Institution, the single example of the Crystal Palace would speedily spread to every town, and village, and house in the land, and would be quoted by young and old, rich and poor, as an authority for the liberty of preferring entertainment, amusement, and recreation, to attendance at public worship. It would be utterly impossible to draw the line. Crystal Palaces, Zoological and Botanical Gardens, Concerts, Dances, Theatres, Cricket Matches, Races, and Prize Fights, would be placed on the one broad level of "entertainment" and "recreation" for the Working Classes. For who shall judge what is and what is not entertainment and recreation to the various classes of society, according as their tastes are more or less refined?

As to the intended restriction, that the Crystal Palace shall not be opened till one o'clock on Sunday, it is obvious, that, in practice, it will prove utterly worthless. Does any reasonable person suppose that men and their families who intend to visit the Crystal Palace on a Sunday, will delay their departure from London until they come out of Church, and have had their dinners—or that they can or will go to Church at Sydenham? We hear nothing of even one Church, much less of the necessary number of Churches for their accommodation, in the scheme of the Crystal Palace Company. We have no doubt that if this fatal concession be made, hundreds and thousands will constantly "make a day of it" at Sydenham on Sundays. They will get there as early as they can, with a stock of cigars, or pipes, and spirits—they will amuse themselves till one o'clock with the minor, and probably riotous and ribald entertainments, which are sure to spring up in such a locality—and although "no intoxicating beverages are to be sold within the precincts of the Crystal Palace," they will rush to the public-houses (which of course will be multiplied) as soon as they can gain admittance, which, in some cases, will be at all hours, unless the police regulations are much more efficient than they are at present.

A large number of those who now absent themselves from Public Worship, and desecrate the Lord's Day, see, hear, and know, quite enough to remind them that they are violating both the spirit and the letter of Divine and Human Laws: but let them have once the fact before them that a Charter in the Queen's name—which is a "tower of strength"—sanctions a scheme which, in practice, encourages the neglect of Public Worship, and the desecration of the Sunday, and they will then have no scruples and no shame.

This country has been for centuries distinguished above all the nations of Europe, not only for the religious, but the peaceful and quiet observance of the Lord's Day—thereby giving to man and beast the opportunity of that weekly rest which the Creator and Maker of all things has enjoined, and which we are bound to regard as necessary as well as beneficial to our souls and bodies. It would be folly as well as ingratitude to deny that our national obedience in this matter has brought down upon us a national blessing, of no ordinary kind. The Sovereign of this country is to be invited to give her Royal authority for substituting Disobedience for Obedience in this matter, and, as we have said, to turn our national blessing into a national curse; and this is to be done under a *Conservative* Government, at the bidding of a commercial Company, for the gratification of a class of persons of whom the great majority, probably, rarely seek a blessing at God's hands, in Public or Private Worship, from one year's end to the other! What would this be but to follow the example of Esau, and sell our birthright and our blessing for a mess of pottage? Let us be wise in time, lest, like him, "when we would inherit the blessing, we be rejected, and find no place for repentance, though we seek it carefully with tears."

From the English Churchman of August 26.

For so many years religion, among large classes of Churchpeople, has been such a complete matter of mere respectability and decency, that it is not wonderful that many persons, who are just beginning to open their eyes and to find out that there are such things in the world as religious duties, should have only a dim and indistinct perception of what those duties are. That men meet and blunder about religion, is, it must be confessed, a very great improvement upon their fathers' principle of meeting and ignoring it. We are not disposed, therefore, to be very severe upon first steps. Still, it must be admitted that the conduct of the Governors of the Plymouth Orphan Asylum is, to say the least of it, somewhat bold and original in its conception. It is no less than a vote to deprive the children under their control of the benefits of confirmation, because they do not approve of the Incumbent in whose Church the Bishop proposes to administer it.

The facts are these. The Bishop has given notice that he will, on the 20th of September, hold a confirmation at Plymouth, and has fixed upon St. Peter's Church as the place where the ceremony is to be performed. St. Peter's Church is certainly, in many respects, the most convenient that could be chosen, inasmuch as it stands on a hill equi-distant from the three towns. Still St. Peter's Church is the church of Miss Sellon's establishment, and its Incumbent is Mr. Prynne, a man denounced by Messrs. Spurrell and Seymour,—the Bishop, therefore, must have some sinister design in selecting such a Church, and the Governors of the Charity considered it their duty to discountenance such suspicious proceedings. With one dissentient voice they pass a resolution that they will suffer no young persons under their control to partake of so suspicious a rite.

Now, these worthy gentlemen are in this dilemma—either they do not believe in the necessity and efficacy of confirmation, which comes pretty hard upon a heresy: or, believing it, to gratify their own private pique, they deny it to the children under their charge.

What notice the Bishop will take of this it is impossible to say. Some notice he must take of it, for his attention will be officially directed to it, and it is hardly possible for him to sit down quietly while an injury so palpable is inflicted on his flock, and an insult so unmistakeable is offered to himself and his holy office.

It is a question which concerns us all—are we to permit such spiritual tyranny and oppression as that a Board of ignorant individuals shall interpose their trumpery authority between the grace of God and those to whom it is sent—shall allow their prejudices and private resentments to cut off that supply of spiritual nourishment which their Church holds out to all her members, and send orphans out on their pilgrimage through the world virtually excommunicated?

This really is worse than any priestly domination, let the priestly domination be as grasping as it will.

From the Colonial Church Chronicle.

Extension of the Episcopate. (Natal.)

All who have perused the Journal kept by the Bishop of Cape Town during his nine months' visitation in 1850, will have been able to realize, in some degree, the enormous territorial extent of that unwieldy Diocese. The necessity of its intermediate subdivision, by the erection of a new See, somewhere in the eastern province of the old Colony of the Cape, has been felt and admitted by the authorities both of Church and State. Indeed, but little is wanting towards the completion of this important work, save the provision of a moderate fund for the endowment of the Bishopric; towards which our two great Church Societies have made such munificent offerings: *the Society for the Propagation of the Gospel*, a grant of £5,000 out of its Jubilee Fund; and *the Society for Promoting Christian Knowledge*, a grant of £2,000. But this arrangement will still leave Natal distant about 1,000 miles from Capetown, subject to the spiritual oversight of that Bishop. It is needless to observe that all which can be done by the energy of one man, will be achieved by the unflinching zeal and perseverance of Bishop Gray.—But it is manifestly unjust to him, and injurious to the best interests of the Church, that he should be permitted much longer to bear a burden, which it is to be feared has already overtasked his strength. Two years since, he recorded his deliberate opinion, that nothing less than a threefold subdivision of his diocese would be sufficient. He has recently repeated an expression of that opinion in a letter addressed to *the Society for Promoting Christian Knowledge*, making a formal application for a grant towards the endowment of a third See in South Africa. Natal, be it remembered, is as large as Scotland. It contains a native population of no less than 115,000 aborigines, a population nearly half as large again as the native population of New Zealand. The Church is about shortly to commence Missionary operations among them, under happy auspices, and on an unprecedented scale. For some years past the tide of emigration has been flowing in there, not only from our own shores, but from Germany and other parts of Europe. What provision has the Church made for the supply of the spiritual wants of these multitudes?—Scarcely any. At Pieter Maritzburg we find the Rev. J. Green, the Rural Dean, an exemplary clergyman, maintained partly by the Bishop of Capetown's private fund, and partly by the Government. At D'Urban, the Government entirely supports one Colonial Chaplain, Mr. Lloyd. The only other Clergyman of our Church throughout the whole district is Mr. Shooter, sent out by *the Society for the Propagation of the Gospel*, under the provisions of their Emigrants' Spiritual Aid Fund, and maintained by them for two years, which have nearly expired. Meanwhile the Church of Rome is not idle. An extract from a letter just received from Pieter Maritzburg, gives the following account of her activity in that distant part of the world:—"We have a Romish Bishop here with a staff of priests. He styles himself Bishop of Samaria. He is a Frenchman, and his Priests are French. I cannot but think the Gallican Church must be very poor just now,—at all events, out of their poverty they maintain a Bishop and staff at Natal.—And what do the Clergy and Church here cost the Mother Church? Daily you may meet a Romish Bishop, two (or one) priests and a deacon in this town,—very frequently three or four Wesleyan ministers,—and of the English Clergy, one only"

If nothing else can provoke us to the good work, will not shame at our supineness, when contrasted with the unceasing energy of Rome, stir us up to wipe off this reproach? We need many more Clergy in Natal. It is obvious that the best and surest way to obtain them will be to plant the Church there at once in its integrity. The work is already begun. The munificence of the *Society for Promoting Christian Knowledge* has led them to be foremost in the cause, with an additional sum of Two Thousand Pounds. Cannot the yet unexhausted portion of the Jubilee Fund of the Sister Society spare something more for the spiritual wants of South Africa? And will not the tardy liberality of English Churchmen provide for their own brethren and fellow-subjects those spiritual privileges, which the forward zeal of the Gallican Church has already led her to proffer uninvited to the aliens in blood and strangers from her communion? R.

From the Colonial Church Chronicle.

The Bishops of New Zealand and Newcastle.

An imperfect account of the escape of the Bishops of New Zealand and Newcastle having appeared in the newspapers, the following extract from a private letter of the latter Prelate will give a more correct account of that event. After briefly mentioning their arrival at Malicolo, one of the New Hebrides, where they put in for water, the Bishop of New Zealand is described as setting out in the boats for this purpose, leaving the Bishop of Newcastle, together with the mate, a sailor, and two or three native boys, in charge of the ship. Several canoes then surrounded the vessel, full of savage-looking men, apparently desirous of getting on board. They were armed with clubs and spears, and it was with great difficulty they were overawed. After two hours, the savages appeared to consult together, and departed. "During this time," says the Bishop of Newcastle, "I was constantly employed; and though I perfectly knew our danger, I felt no fear. But now began the most anxious moment of my whole life: for the savages made for the boats, which were lying off the shore, the Bishop of New Zealand having gone to a pool, a quarter of a mile up a rocky wooded bank, for water. They evidently intended to cut them off, and prevent the Bishop's return. While I was called upon to act and protect the ship, I was calm; and though conscious of the danger of my position, I felt no alarm. Now I was full of fear. With my telescope I could see one man in each of the boats, and about a hundred natives on the shore. The danger therefore was, lest the canoes should reach the boats and kill the men before the Bishop of New Zealand's return, and thus deprive him of all power of joining the ship, and destroy him at their leisure. The canoes neared the boats. I asked the mate, 'Can we render any assistance?'—'None,' was the reply. 'If anything should happen on shore, have we any means of defence?' 'None.' This information did not disconcert me. I felt it a duty to inquire, and if anything could have been done, should at once have set about it. But the thought that something fatal might happen on shore, brought with it a sickening disregard as to what might happen to myself. I paced the deck, and rendered the only aid I could. That of fervent prayer, asking, in our Saviour's name, that he would guard, and protect, and restore to us in safety my dear friend and his companions." The Bishop of New Zealand, seeing the hostile intentions of the natives, lost no time in getting into the boats, and rowing off as quickly as possible; and, although arrows were shot at them, they happily regained the ship without any injury.

W. H. H.

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From Cyrus Knowlton, Principal of the Hughes High School, Cincinnati, Ohio

GENTLEMEN:—The copy of Fasquelle's French Grammar to which you invited my attention, I have examined throughout with great care. It is with pleasure that I add mine to the deserved commendations which I understand this volume is receiving from individuals entitled to the highest confidence. It is some time since I began to make inquiry for a treatise on the French language, which should, in my opinion, meet the wants of pupils and teachers. Fasquelle's Grammar satisfies me. It is evidently the work of a thorough teacher as well as thorough scholar. He has judiciously blended the syntactical and Ollendorff methods together, and thus secured the advantages of the old and new systems of giving instruction. There are three things to be acquired in studying French—the habit of pronouncing it with precision, the ability to translate it correctly, and the power of using it in conversation. Mr. Fasquelle has so sagaciously graduated his exercises as to secure these three objects at the same time. The idiomatic problems of the language he has explained and illustrated with the most minute care. The quantity of matter in the book may, with some, be an objection, though, I think, only with those who would be satisfied with superficial attainments. He has shown a keenness in detecting the "dead points" of the study, and an ability and fulness in managing them, only to be found in an instructor of thorough education and long experience. For the advent of such a work I shall ever be thankful, for it places in the hand of both tutor and student a new power for the conquest of knowledge. If the remainder of the series be as well prepared as this, I see nothing more for the student of French to hope or require.

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Aug 26-6t.

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Aug 24-5t$

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Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
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Premium on policies in the hands of Agents,	4 522 08
	5 8,815 26

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New York, August 15, 1852. tf

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July 31st-3m

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th, and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.

The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. aug 12-3m

MISS ADRAIN'S BOARDING SCHOOL, Jamaica, Long Island, will re-open Tuesday, Sept. 14th. Sept. 11-3t$

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.)
jy17-3m

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6t

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c., cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to furnish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV P. L. JAQUES, Rector.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,	$1,192,441 66	
Deduct for losses then unpaid, paid since,	37,500 00	
		$1,154,941 66
Nett premiums received during the year 1851	$461,506 67	
Interest " " "	65,172 83	
Total receipts, 1851	$526,679 50	
Paid losses of the year	$103,300 00	
Paid for purchased policies	30,470 21	
Paid salaries, taxes, postage, &c.,	18,095 76	
Paid Commissions	27,924 60	
Paid Physicians' fees	2,188 12	
	$181,978 69	$344,700 81
Balance		$1,499,642 47
Paid on dividend of 1847, 1848 and 1849		118,632 83
Nett balance, January 1st, 1852		$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees:

William W. Russell,	Dan Marvin,
B. J. Hathaway,	M. H. Hyde,
Henry G. Nichols,	W. H. Beare,
Charles H. Birney,	A. Flower,
F. A. Paddock,	P. Donaldson,
J. Blackmore, M. D.,	J. B. Pentreath.
George W. Southwick.	

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW-YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.